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THE MISSIONARY HERALD



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THE
MISSIONARY HERALD.

VOL. LXXX. — AUGUST, 1884. — No. VIII.

ONLY TWO MONTHS MORE. — The receipts for the past ten months, excluding the special donations for the *Morning Star*, amount to only \$373,365.15, falling short of those of the corresponding months of last year over \$15,000. During the remaining two months of the fiscal year, July and August, we ought to receive not less than \$150,000.

NOTICE will be found on the cover of this number concerning the approaching Annual Meeting of the Board at Columbus, Ohio, October 7-10. It is hoped that many friends will make their plans to accept the cordially offered hospitalities of the people of Columbus during these meetings.

THE annual reports of the Japan Mission of the American Board cover the period from April to April. The statistics for the year 1883-84, just received, make the following remarkable showing: Number of churches, 22, an increase of three; church membership, 1,791, 736 having been added on confession of faith during the year. This is *an increase of sixty-eight per cent.* The net increase, after deducting removals from death and other causes, is sixty-two per cent. Of the twenty-two churches, fifteen are self-supporting. Contributions of the churches amount to nearly 9,000 *yen*, or \$6,750, which is an increase of thirty-three per cent. over the contributions of the preceding year. Since this report was made up, during April and part of May not less than 175 have been received on their confession of faith. What a stimulus to faith and prayer is this report!

LET the young men leaving the theological seminaries this summer remember that there are at this moment hundreds, not to say thousands, of towns and cities in India and China, with a population ranging from five thousand upward, accessible to Christian effort, that have not, and never have had, a single man of any evangelical denomination, missionary or native, to tell them of the way of life. *What constitutes a call to the foreign field?* Would that fifty men of the requisite qualifications were ready to go out under the American Board the present year, one half of them to re-enforce the missions already established, which need strengthening, and the other half for new work now calling for helpers!

WOULD it be impertinent to suggest to disbelievers in foreign missions that when they pretend to report facts it would have much more effect if they should preserve at least the semblance of truth? Several newspapers have reported what a traveler, recently returned from the Sandwich Islands, saw in Honolulu. Fortunately for the credit of the traveler, his name is not given. It is affirmed that he saw a long, handsome street of elegant houses, evidently the abodes of ease and luxury, and that these were the homes of missionaries. Inasmuch as there are at most but three missionaries in Honolulu, their row of houses could not be very long, even were they to live side by side, as they do not. If this traveler ever visited Honolulu, somebody hoodwinked him into believing that the houses of the merchants and business men belonged to missionaries. But there is some evidence that he never traveled as far as the Sandwich Islands. For it is furthermore affirmed that he saw "the wives of the missionaries reclining in sedan-chairs, carried by heathen natives, whom the ladies spurred on to greater speed by poking their parasol handles into their naked backs." It might be rash to say that this story was more than improbable, if there were sedan-chairs or naked heathen to be found on the streets of Honolulu. But, as all who have actually visited that city will bear witness, nothing like a sedan-chair is known there; and since the good work accomplished by the missionaries many years ago, a naked heathen is as rare a sight in Honolulu as in New York. This unknown traveler, if he ever sailed on the Pacific, evidently belongs to that class of characters, to which David in his haste said all men belonged. Every one who knows Honolulu knows that the story is not merely improbable, but *impossible*. A well-known gentleman of Boston, of the legal profession, who has resided at the Sandwich Islands more than twenty years, to whom this story was referred, in declaring it wholly false, says: "There are children and grandchildren of American missionaries, who are engaged in mercantile business, inheriting thrift and good characters, who are prosperous, have good houses, and, fortunately for the islands, exercise a commanding influence; but the original missionaries there have never lived in luxury, but, on the contrary, from the small salaries allowed them, have lived only as they ought, comfortably and frugally."

A NEW edition of the pamphlet of maps of the missions of the American Board, revised and enlarged, has just been issued. It embraces eleven maps, and will be sent for ten cents, on application to C. N. Chapin, 1 Somerset Street.

It may be well to repeat a statement, often made in the past, that the American Board is not in any sense an ecclesiastical body, and that it does not attempt to control the churches, which its missionaries may be instrumental in organizing, in their ecclesiastical relations. Its missionaries are sent forth to preach Christ, and it is content to leave to the Christian wisdom of those whom it helps to bring into the light and liberty of Christ all matters relating to external organization and methods of work. Its great aim, as the best means for saving souls, is to aid in the establishment of self-supporting, self-regulating, and self-propagating churches. May the Lord greatly multiply the number of such churches in all lands!

THE *Japan Mail* reports that, in the provincial assembly of the prefecture of Gumma, eight of the forty members are Christians, and that this assembly has already done some most excellent work for the suppression of immoralities within the precinct. This is the *ken* in which Annaka is situated, and also Takasaki, where a new independent church was to dedicate a church edifice on the sixteenth of May.

LETTERS from members of the Madura Mission, in India, are still alluding to the loss sustained last year by the death of their beloved associate, Mr. Rendall. It is delightful to see what a hold this good brother had upon the hearts of his brethren and the natives for whom he labored. We are glad to give herewith a likeness of this faithful missionary—the best we can secure from the small photograph in our possession. In a memorial address by Dr. Chester, he says of Mr. Rendall: “Love was the secret of Mr. Rendall’s power as a Christian and as a missionary.



A more unselfish man never lived, or, if he did, I never met him and never heard of him. His whole wish was to see the kingdom of the heavenly Master he loved so well come, and come speedily, in India, and in the Madura district. Every mission meeting he attended, the work of every committee of which he was a member, every special letter he wrote, every sermon he preached, and every address he made, proved this.” May the number of such missionaries be greatly increased!

WE are glad to see that at the General Conference of the Methodist Church a recommendation was adopted for the establishment of a missionary magazine. The Methodist Church, with its great constituency, and with the broad field open before it, needs such an organ to represent its mission enterprises. An additional recommendation by the Conference is significant—that the bishops put some books upon missions in the course of reading prescribed for their traveling and local preachers. It is high time that the Church of Christ, in all its branches, required of her ministers an intelligent comprehension of the progress of the kingdom of God as connected with foreign missions.

COREA is suffering from a serious famine, followed by a complete prostration of business. In most sections the crops are a complete failure. Rice, the chief staple, would be entirely exhausted but for a considerable quantity imported from Japan. Very sad stories are told of the distress now prevailing.

JUST as our last number came from the press, a despatch was received by ocean-cable from Hong Kong, dated June 21, announcing the loss of our missionary packet, the *Morning Star*, on Kusaie, Micronesia. The despatch did not give the date or the cause of the wreck. It will be remembered that the *Morning Star* (No. 2) was wrecked in 1869 on the same island, having been thrown upon the reef by a heavy swell and a strong current during a calm. The reef around Kusaie is very abrupt, and there is no anchorage to hold a vessel off-shore should an adverse current prevail during calm weather and an on-shore swell. Whether this last wreck was caused in this way, we do not yet know. It is with deep gratitude that now, as of the previous wreck, it can be reported, "All hands are safe." Captain Garland, who has had charge of the *Star* during the furlough of Captain Bray, having been first mate of the vessel for several years, sends this despatch from Hong Kong, and is expected at San Francisco by the fifth of August. Until then we must wait for the particulars of the loss. From the locality of the wreck, we conclude that the *Star* had finished her work, with the exception of returning Mr. and Mrs. Rand from Kusaie to Ponape. Dr. and Mrs. Pease were expecting to come up by her, and they probably remain on Kusaie. The Hawaiian Association has doubtless chartered a vessel to proceed with supplies and the mails to Micronesia, taking Mr. and Mrs. Logan and Miss Palmer. It is hoped that the new *Star* can be completed and can reach Honolulu in season to start upon the voyage of next year some months earlier than has been customary. If it shall prove that the present *Star* was wrecked from causes similar to those which occasioned the loss of the previous vessel, it will be another indication of the desirability, not to say necessity, of building the new vessel with auxiliary steam-power. While deeply regretting the loss, and the inconvenience to many of our missionary brethren, we rejoice that the anxieties, which had begun to be quite serious in view of the delay of the *Star*, have been relieved by the knowledge that all on board are safe. It is believed that all pecuniary loss will be covered by insurance.

MR. PRICE, of Shanse, tells an incident which shows that, while the Chinese use opprobrious epithets to foreigners, they still have respect for them. While walking on the street, a young man called out to the owner of a wheelbarrow standing in the track of the missionaries: "Get your cart out of the way of the devils." The owner not coming at once, the young man quickly tumbled the wheelbarrow out of the way, and stood aside respectfully while the missionaries passed. The title he gave them was apparently nothing more than a name by which foreigners are known, and did not mean so much disrespect as it might seem.

OUR SUNDAY-SCHOOL CONCERT EXERCISES. — The young pastor of a home missionary church tried the experiment at a venture, and thus reports: "We had a rattling missionary concert last night. The old town actually forgot selfishness for fully an hour and a half. One gentleman rose and asked me to repeat the exhibition next week, and let it be well advertised." A good example to follow by all Sunday-schools. No facts are more stirring for both young and old than those which are put into the questions and answers of these wide-awake Sunday-school missionary concert exercises. Do not fail to try them.

THE work accomplished by missions is not to be measured by the number of converts already enrolled in mission churches. A vast work has been done in preparing the way for the future reception of the gospel. Contrast the condition of affairs in India as Carey found them, when, at the beginning of this century, he wrote from Bengal, "The people here hate the very name of Christ, and will not listen when his name is mentioned," with what a recent missionary of the English Baptist Society writes in reference to the publication of books for circulation in Bengal: "By all means see to it that the name of Christ is plainly printed on the title-page of every book or tract that we print. We have now arrived at that point of time in the history of Christian missions in Bengal when the name of Christ is more of a recommendation to a book than otherwise. Very often have I heard natives ask for a life of JESUS CHRIST in preference to any other book." A highway for our Lord has been cast up in India, and he whose right it is to reign shall, in the near future, receive the homage of multitudes of willing subjects in that empire.

IT has been stated in the English House of Lords that the exports and the imports annually from England to the Congo were about five million dollars each way. This is a rapid development of commerce. A letter from the east shore of Lake Tanganyika from M. Giraud, the explorer, reached Brussels in three months, another indication of the swift progress in the opening of the Dark Continent.

ONE marked characteristic of the advance Christianity is making in Japan is the fact that in various sections of the empire Christian communities, and even churches, are organized and maintained, which are unconnected with any foreign missionary organizations. Indeed, it is often impossible to tell who planted the seed from which these communities have sprung. Already there are several independent churches, which are now doing a good work and give much promise for the future. Dr. Greene, of Kioto, writes us that the Christian community at Takasaki, near Annaka, to which he referred in a letter published in the January *Missionary Herald*, is not, as he then supposed, an offspring of the work of our mission, and that the church, which has since that time been organized, is entirely independent of any missionary Board.

ONE more centenarian has been added to the list of subscribers to the new *Morning Star*, Mrs. Clarissa D. Raymond, of Wilton, Connecticut, who was 102 years old on the twenty-fifth of April last. Questions having been asked as to the reported ages of the oldest two centenarians mentioned in our last issue, it may be said that Mrs. Story, of Ludlow Centre, Massachusetts, distinctly remembers being taken to New London to view the ruins after the burning of that town in 1781, 103 years ago, and she could not have been less than five years of age when this occurred. Of Mr. Johnson, of Oberlin, it may be said that at the time of the battle of New Orleans, in 1815, in which Mr. Johnson had part, he was then a grandfather, and as he could hardly have been less than forty-two years of age at that time, his claim of being 111 years old now is altogether credible.

OFFERINGS WITHOUT COST.

MANY people are of quite another mind from that of King David when he would not offer unto the Lord of that which cost him nothing. They are particularly pleased when, by some device, they can make an offering without feeling it. Conscience would trouble them if God's altar were not provided for, or if they, personally, did not bring something to it. But they count it clear gain if what is called an offering can be presented without any real sacrifice to themselves. If the church and its benevolent enterprises could possibly be sustained without their help, they would gladly be excused from making their contributions.

But the royal singer did not so reason. Why not? The altar which God had commanded to be built on the threshing-floor of the Jebusite would have been built without any aid from David. Would not God have been as much pleased and honored by the sacrifice of the oxen which Araunah so freely offered, as by the sacrifice of the same oxen if David paid for them? Possibly; but that does not meet David's needs. *He* must bring an offering for his own sake; and it is not really *his* offering unless it has cost him something. It is David who has sinned; it is David who has repented and been forgiven; and it is David who is now in a solemn act to offer his worship and pour out his thanks to his pardoning God. And this he cannot do by presenting to God something which, however valuable in itself, does not call for a genuine sacrifice on his part. A costless offering would be no expression of his penitence and love and devotion. Such an offering, therefore, he will not make. He will pay the full price for what another is ready to give freely, that he may have the privilege and gain the blessing of making a true offering to God.

Is not this an example to be specially commended? Many schemes are nowadays devised to make giving easy. It is deemed a triumph of skill to get money from people without their feeling it. The dentist, who would extract a tooth without pain to the patient, administers ether or laughing-gas. An anæsthetic like this is often sought when men would extract from themselves, or from others, contributions for religious or charitable purposes. Gifts are solicited in indirect ways, in order that more may be wormed out of people than they would be willing to give outright. Men and women play tricks, even on themselves, so that they may, little by little, draw from their own purses a larger amount than they could otherwise persuade themselves to part with. One of the latest illustrations of this is a proposition, made through the public press, that Christians should devote to the Lord's service the cent which is now saved on every letter they post. This, it is said, they could do "without feeling it." It is a poor recommendation of the scheme. To save at odd corners, when without these savings there would be nothing to give, is noble indeed. But to save in this way, solely to avoid the cost of giving outright from one's competence, is far from noble. We ought not to give our shreds, when we have better things to offer to God. It is belittling to the soul to plan about giving the odd farthings we can get together without feeling it, as if this met the claims of duty. We need to give until we do feel it, and feel it deeply. Any device, which leads men to

think that they have made an offering to God, when that offering has consciously cost them nothing, is a spiritual injury. Far better is it to teach all classes, the young as well as the old, that God asks them to give of their best, of that which is most precious to them; for only as they so give, will they get the precious rewards of benevolence.

When King David, having refused the free offer of Araunah, paid for the threshing-floor, and built thereon, at his own charges, an altar to Jehovah, then, we are told, "the Lord answered him from heaven by fire upon the altar of burnt offering." So, if we build altars at full cost to ourselves, will God always answer by giving the light of his presence, and by sending into our souls the fire of holy love and zeal.

SEVENTY YEARS IN THE MARATHA MISSION.

FROM THE ANNUAL REPORT OF THE MISSION FOR 1883.

THE twelfth of February last, 1883, was the seventieth anniversary of the commencement of our mission. On that date, in 1813, Gordon Hall and Samuel Nott first arrived in Bombay. No missionary efforts had previously been made in Western India, and it was wellnigh two years before they could obtain permission from government to remain and quietly pursue their labors. With few helps in the acquisition of the language, with no means at hand for carrying on their direct missionary work, with comparatively little experience of others in other fields to guide them, they had everything to do, and yet everything had to be done at a great disadvantage. There was no portion of the Bible nor any Christian tract in any language which the people could understand. But beginning from this lowest possible point they soon had the work laid out before them in its various necessary departments. The Gospel of Matthew in Marathi was published by them in 1817, and the whole new Testament in 1826. Missionaries of other societies afterward came to their help in Bible translation, but, nevertheless, about one half of the Old Testament was translated by our missionaries. Large numbers of tracts and books, in nearly every department of literature, both in English and Marathi, have been prepared by them. The *Dnyanodaya* has been published continuously for forty-one years, and the *Balbodh Mewa* for ten years. A Christian hymn-book has been prepared, containing more than six hundred hymns, in both English and native metres, all of which, with less than a dozen exceptions, were prepared by those in connection with our mission. In 1816, a mission press was established, which held the first rank among the presses of Bombay until 1855, when it was given up. During that time it turned out about 136,000,000 pages of printed matter. In educational work our mission was a pioneer, having commenced its first school in 1815. The first girls' school in Western India was probably that of the American Mission in Bombay in 1824. We afterward read of nine girls' schools in 1826, numbering in all 204 pupils. The work of education has been carried on with more or less vigor and success from that day until the present time, when we have eighty-five

schools, of various grades, including common village schools, station schools, girls' boarding schools, boys' boarding schools, a high school, and a theological seminary.

But the principal efforts of the mission from the first have been directed to the spiritual enlightenment of the people through the preaching of the gospel. The aim has ever been to secure the conversion of individuals to Christianity, and the salvation of souls through faith in the Lord Jesus Christ. The results in this direction, though far less than we could wish, have, nevertheless, doubtless been greater than were expected by the founders of our mission. At first the progress was necessarily slow. During the first twenty years the number of conversions among the natives was less than the number of deaths among the missionaries themselves. A great preparatory work had to be done. The old foundations of heathenism had to be torn away, and new foundations laid. The number of conversions increased slowly, year by year, until 1855, since which time much larger numbers have been added to the churches. The whole number received to communion in all our churches, from the beginning to the end of 1883, is 2,725. Besides this, there has been a nearly equal number of baptized children. There are also many unbaptized persons who are connected with the Christians, making at the present time a Christian community of between three and four thousand persons. This community is divided among twenty-three local churches, fifteen of which have native pastors, all of whom are supported by the churches themselves, without help from the mission. We have now eighty-five schools, forty Sunday-schools, and a working force of 193 native agents, distributed through 103 stations and out-stations. These results, although not as great as we could wish, are yet highly encouraging, and when we remember the vast amount of preparatory work which has been done through the whole native community, not only by our mission but by other agencies in the field, which gives a basis of hope for far greater results in the future, we would, with profound gratitude, exclaim: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

PROFESSOR REIN ON THE CHARACTERISTICS OF THE JAPANESE.

[The following estimate of the Japanese character, with the accompanying cut, is taken from Professor Rein's volume on Japan, by kind permission of the publishers, A. C. Armstrong & Son.]

THE illustration opposite contains six persons of the higher class of society, put together from photographs, and faithfully reproduced. Of these, only the Samurai standing to the left presents the ordinary facial expression inclining to that of the Ainos, but not in its purity. The representatives of the nobler type are more true to it, especially the three standing figures—to the right, the daughter of a Kuge, as may be seen from the fashion of the hair that flows down over her shoulders; in the middle, a Samurai of sixteen to eighteen years of age, with strikingly feminine features; in the background, a nobleman in old-fashioned costume. A very characteristic figure is the old Samurai resting in Japanese



JAPANESE TYPES.

fashion upon his knees, as is also the figure seated upon a European chair, which best expresses the intelligent features of the Japanese in mature age. . . .

The Japanese exhibit many praiseworthy qualities which appeal to our sympathies, and which we meet with either rarely or not at all among other Oriental peoples. As the aspect of natural beauty gladdens the new-comer in the empire of Nippon, so, too, is he pleasantly surprised by the cleanliness of its inhabitants, by their friendly and humane nature — which is not lacking in dignity and self-consciousness, by their intelligence and sensibility to the beauties of nature and the advantages of Western civilization, and is charmed with them, somewhat as a guest to whom his host offers a friendly reception. No wonder that under such circumstances the judgments of those strangers, who have made but a brief stay as visitors in Japan, are extremely favorable to the people. The Japanese are amiable, accommodating, and given to imitation; they are curious, but not communicative. Their narrowness, however, in everything relating to government, religion, etc., must be attributed partly to ignorance, partly to a peculiar education continued through centuries under the pressure of the laws of Iyeyasu and of a system of espionage. In love of truth the Japanese, so far as my experience goes, are not inferior to us Europeans. . . .

The Japanese nation is, in my opinion, in many respects a race of children, harmless, confiding, gay, and inclined at all ages to childish games, easily interested in anything new, even to the point of enthusiasm; but when only half acquainted with it speedily becoming weary of it — in a word, a people who, like the Gauls according to Cæsar, are *rerum novarum cupidi*; but in many cases are without steadfastness or perseverance. The latter, however, may be said to apply rather to the higher class of society than to the people, to whom I would apply all the attributes that Thunberg long ago ascribed to the Japanese national character. According to him they are in general intelligent and cautious, free, tractable and polite, curious, industrious and clever, frugal and sober, cleanly, good-humored and friendly, candid and just, honorable and true, though at the same time suspicious, superstitious and sensual. A natural cheerfulness and assiduity remains with the common people even amid severe labor, and is, together with the harmony and peacefulness with which all the occupations of the house and field are carried on, one of the most enviable blessings of the Japanese national character.

"EXTRA-TERRITORIALITY" IN JAPAN.

It is known to all familiar with affairs in Japan that what is called the "extra-territoriality clause" in all the treaties made by that empire with foreign nations is most odious to the Japanese. The clause referred to is a consent, extorted from Japan in the early days, that on the "Concessions," or portions of land assigned to foreigners at each open port, the laws of Japan shall not be in force, but jurisdiction shall be had by the representatives of the foreign powers. This is virtually setting up the independent authority of foreign nations within Japanese territory, and it could only be justified on the ground that foreigners did not dare to trust their interests to the tribunals of the empire. Whatever

may be claimed as to the propriety of such a stipulation in the treaties when first formed, growing out of the then unsettled condition of Japan, and the fact that the Japanese character was not well understood, there can be no reason for now insisting upon this stipulation. The progress made in the empire within the past few years, and the high position taken by the officials in their relations to foreigners, giving assurance that anywhere within her territory they will be justly treated, remove all ground for the enforcement of the odious stipulation. England or America would not for an instant tolerate the assumption on the part of Japan that her citizens would not be fairly treated in the courts of these nations, nor would they suffer Japan to set up within their bounds her own independent courts. Is it to be expected that the Japanese will quietly assent to the permanence of this clause in their treaties with foreign powers? Its presence there they naturally regard as a standing reproach.

We are glad to know that foreigners resident in Japan are moving for the abolition of this extra-territoriality clause. In the *Japan Mail* of May 17 appears a memorandum signed by every Protestant missionary in Southern Japan, English or American, calling for a revision of the treaties. The matter is of so much importance that we give the memorandum entire : —

“Memorandum on the proposed revision of the treaties, prepared in accordance with a resolution adopted unanimously at a meeting of the Osaka and Kobé Missionary Association, held at Kioto on Tuesday, April 22, 1884.

The Osaka and Kobé Missionary Association, having discussed the question of extra-territoriality in connection with the proposed revision of the treaties, the undersigned desire to place on record a formal expression of their opinion, that the time has arrived when substantial modifications should be made in those provisions of the existing treaties which give exceptional privileges to the subjects and citizens of the Treaty Powers, and which are considered by the Japanese government and people to be an infringement of their just and sovereign rights as an independent nation. The circumstances under which Japan was brought into treaty relations with Western powers were clearly exceptional, and, in the interests of both Japanese and foreigners alike, exceptional arrangements were undoubtedly necessary. But the lapse of twenty-five years has placed us in such a widely different position, as, in our opinion, to require that at least some of the exceptional provisions of the existing treaties should be modified, and that concessions should be made to any just and reasonable demand of the Japanese government in this direction. The interests created under the existing treaties certainly demand the most careful consideration of those to whom they are entrusted ; but, in our opinion, the difficulty of safeguarding those interests ought not to stand in the way of a speedy revision of the treaties, such as shall be both just in principle, and a generous acknowledgment on the part of foreign nations of the real progress Japan has made since the present treaties were framed.

“Osaka, April 28, 1884.”

The missionaries who have thus expressed their views have done so, unquestionably, because they deemed the revision proposed intrinsically right and just. In so doing they will doubtless commend themselves to the people of Japan, who

will not fail to see that the foreigners who know them best are ready to trust them, and are prompt to give them any rights which have been withheld. The *Japan Mail*, in editorial comment upon this action of the missionaries, well says: "Christianity will be brought much closer to the national heart by these practical evidences of sympathy, and, unless we greatly misjudge the disposition and desires of the leaders of Japanese thought, that result will appear to them far more valuable than any political capital their country may make out of these memorials."

We trust that the Christian nations will act in a Christian way in removing the obnoxious clause from their treaties with this empire, at once ancient and young, which has within a few years made such unexampled strides toward the front rank among the nations of the world.

Letters from the Missions.

Madura Mission.

HIGH SCHOOL. — READING-ROOM.

MR. JONES, of Madura, writes, May 5, of the work in that city:—

"Two months ago we had the pleasure of receiving into the church a young man of high social position and of education. He is a firm, consistent Christian under many persecutions, and I trust will add considerably to the power of that church. He is now the Tamil pundit in my high school.

"At the beginning of this year I opened a high school in the city. The school had not been opened two months before its roll of students had swelled to more than three hundred. These boys are of the best families in the city, about half of them being Brahmans. They all study God's Word daily. I teach the Bible twice a week to the highest class and I confess that I was never engaged in a more inspiring work. Many of the questions of these bright young men indicate their interest in the truth, and reveal a profound interest in their youthful minds in reference to the truths of religion. In a few of them I know that the interest in the Bible is rapidly crystalizing into a belief and conviction. And even though many of these young men may never become Christians, we have the comfort of knowing that the

study of God's Word does affect their morals and also robs them of all further hostility to the Christian religion. I have found that Hindu bigotry is generally much softened, if not entirely rooted out, by a term in a Christian school.

"In connection with this school I have opened a reading-room for all who may wish to avail themselves of its advantages. I have in it about twenty English and Vernacular papers, all of which are favorable to Christianity. The Tract Society kindly sends a copy of all its periodicals. I have great hopes of this as a power for good, and I trust that I may soon be able to enlarge it and increase its facilities.

"The village congregations are not in as satisfactory a state as I could wish. The trouble is that during the years past the missionary in charge at Madura has been so driven by the work that he has not been able to devote the necessary time to the villages. I am working hard in that direction, however, and hope that the year may find these congregations signally blessed by God. The jubilee was an occasion which gave an impetus to our people, as it also opened the eyes, and thereby increased the zeal, of our enemies."

FRUITS OF FIVE DAYS. — A BELL. — A SALVATION ARMY.

Mr. Howland, of Mandapasalai, writing

May 15 of a recent itinerary to the west, and of other matters, says:—

“In one village, where many years ago there were a few Christians, fourteen persons came forward and wished to be taken as Christians. In another village a goldsmith and his family came forward openly as Christians. These were some of the fruits of the five days’ work with the pastor and eight or ten catechists.

“In a village seven miles from Mandapalai, a heathen man last year gave me thirty rupees for the purchase of a bell for the prayer-house in his village. On our return from the jubilee I took the bell, which had been received from America, and went to the village to spend the Sabbath. The catechist had a hope that the young man might come forward as a Christian. In answer to the prayers of the church, the young man came on that Sunday when the bell he had helped to purchase called the people for the first time. It was the day for making the pledges for the year, and he gave his pledge with the others.

“Nearly one month before the close of our Boys’ Boarding School, some of the older boys, with my station catechist and one of the teachers, formed themselves into what they called a ‘Salvation Army.’ They practised singing together, secured several musical instruments and a uniform dress. They met once a day for prayer. At the close of the school, April 10, they took the small tent and went from village to village, singing and preaching the gospel. They were very systematic about it, and spent two or three days in a village. They spent nearly fifteen days in this way and returned home. From all accounts they seem to have left a good impression and done some good. In one village five persons became Christians, persuaded by their preaching. In another place several joined, and so in other villages. Altogether about thirteen persons were gathered in.

“In a village, where we have for a long time had only one Christian man, the catechist in a neighboring village wrote me since our coming to Kodikanal, that thirty or more wished to be taken as Christians.

I wrote to Pastor Thomas to go and see them. He reports over fifty persons who wish to be counted as Christians. In this way people here and there are coming in all over the station. The harvest is plenteous, but the hire of the laborers is wanting.”

Hong Kong Mission.

THE SCHOOL WORK.

MR. HAGAR writes, April 14:—

“In Hong Kong I have three schools under my supervision, with a membership of about one hundred and sixty boys. In the mission house school there are over ninety boys. Next year we shall receive a grant from the government according to the number of scholars that pass a satisfactory examination. About one hour and a half are devoted every day to religious instruction, while the rest of the time is occupied in the government schoolbooks. The schools continue their daily session from six o’clock in the morning until four o’clock in the afternoon. I have also commenced a Sunday-school. This work in Hong Kong I regard as only supplementary to our work in the interior. We must press into the country.

“We are also experimenting in the country to some extent. We have opened nine schools which are taught by Chinese teachers, the scholars, in some cases, being required to pass an examination before the teacher can secure his salary. These schools give us the right to enter the villages and to teach or preach just as we choose. I trust and pray that God may bless the effort. Mr. Jones still continues his circuit preaching, going from village to village.”

North China Mission.

THE WORK EXPANDING.

MR. PORTER, writing from P’ang Chuang, Shantung, April 3, says:—

“We have had some recent indications of the way we expect our work to expand. Two years ago an elderly man came to visit us from a district thirty miles south of

us. He seemed to have no other object but curiosity to see the foreigners and their houses. Even after a second visit he was not disabused of the notion that we were something extraordinary; for he asked me, as he had once asked Mr. Smith: 'What title do you have in your own country? Do they call you princes or kings.' Later he brought a grandson with him, who also wished to see the foreign princes. He spent a Sunday, gathering a few ideas about the truth, and went home.

"Last year several patients came from his region. A month or more ago the old man came, bringing a company of six, all of them his relatives. With them was a young man who, having failed to get a graduate's degree, had been in business. He said that his grandfather had told him of us and of the new doctrine, and they had all come to find out what it really meant. They spent several days, including a Sabbath, and seemed to be greatly interested, especially the young scholar.

"On leaving the next day, this young man asked for books, a package of which was given him. About half a month later one of our helpers was sent down to his village to spend a few days, and had a most cordial reception. He spent four days, including a Sabbath. The village is a large one, mostly composed of relatives of the old man Ho. They invited the preacher to what is called an ancestral temple, where the family place the coffins of the dead, when not buried at once, and where the spirits of the more recent ancestors are worshiped, little tablets being erected to them. In this quite commodious hall, or chapel, the preacher met a crowd of the villagers. He found that the young man had read many of the little books, and had begun to teach others. He was given the names of thirty-four persons who desired baptism.

"A week or more ago the young man returned to hear some more of the truth, and spent a Sunday and several days with us. He had read all the books given him. He had committed to memory the passages that struck him as useful. His ear-

nest, interested intelligence pleased us very much, but not so much as the readiness with which he had seized upon the important truths he had discovered. I think I have never met a man who seemed to me to show so soon and so clearly the instinct of faith. Of his own impulse he had learned the Lord's Prayer, and was teaching it to those about him. The ethical sublimity of the teachings of Jesus, little as he knew of them, had profoundly touched his imagination. He already thought of himself as a follower of this new and wonderful Master. He was supplied with more books, and, though not baptized, since he was in haste to return home, went on his way rejoicing. We shall look for some results in that distant village ere long."

A STUBBORN VILLAGE.—INFLUENCE OF CHRISTIAN CEREMONIES.

"A curious instance has shown us forcibly how slight after all is the relative impression made by our work. A village scarcely half a mile from our compound, the nearest one to us, has never given an indication of interest in the gospel. It was one of those assisted during the famine year. The village elders participated in the tablet presentation two years since, and in subsequent efforts to show regard to us. A great many of the families are related by marriage to persons in our village. Yet we have no church members there, and there has never been the slightest sign of interest in our doctrine, not even an invitation to preach. But two months since I was called to see a young woman who has an abscess. Soon after, for the first time in all these years, invitations came asking us to preach. Both my sister and the helpers visited them and talked to large audiences. Since then quite a number of women have come occasionally to the Sunday afternoon services. The disciples began at Jerusalem and went down to Samaria. But they had to work miracles before they got much of a hearing.

"The excellence of many of the Christian ceremonies appeals to the Chinese, but

not at first. We have had several Christian weddings and funerals during the winter which have given us pleasure, as we have seen the struggle to set aside the heathen ceremonies, and the consequent victory. One of the funerals was in the village here. The wife of one of our church members died. She had an attack of paralysis last autumn and had been steadily improving under treatment at the dispensary. A second attack in February ended her life. During these months of illness she had become interested in the gospel as never before, and became a regular attendant at service. She would soon have been baptized. At her funeral everything was done in a Christian manner. No paper was burned, nor worshiping of the departed permitted, and this despite the angry opposition of relatives and against the pitiful appeal of the old mother-in-law, who is still a heathen, to let her burn a little incense. We are glad for every such witness, even if the person thus conforming has little conception of its full import."

Shanse Mission.

DISPENSARY WORK. — FRIENDS INCREASING.

MR. ATWOOD, of Tai Kou, writes, April 17:—

"In the dispensary, which we have opened on our own premises, we have been dispensing medicines now for about three months, holding clinics twice a week. We have also taken some eye-cases as in-patients in our servants' court and in the court which the Tenneys were to have occupied. On the first day which we specified as set apart for seeing patients we had thirty, to whom prescriptions were given. The next time the number had increased to sixty, and the next to ninety. We have not had since as high a number as the last, owing partly to the fact that the people in the villages are busy with the cultivation of the fields, and partly, perhaps, on account of opposition to us on the part of some few disaffected teachers. A few

weeks ago, a notice was posted in the *yamèn* yard secretly during the night, using violent language against us foreigners, and evidently intended to stir up the people against us. We heard of it in the morning and went immediately to the *yamèn* about it, determined to nip the affair in the bud, if possible. The under-official seemed inclined to obstruct our way to the magistrate, and only after two or three days did we obtain a promise that we should have a proclamation if instructions from Tai-yuen-fu were favorable. Meanwhile an event occurred which we cannot but take as a part of the special providence that has been over our mission since its beginning. We were called to attend a case of ophthalmia in the magistrate's family that threatened the destruction of both eyes of his child. The case turned out very nicely, both eyes recovering entirely in the course of two or three days. The magistrate was much pleased, and sent me word that we should have the proclamation, whatever were the instructions from Tai-yuen-fu. He has since sent it, and also issued one for Mr. Stimson, who has since moved to this city, and offered of his own accord to issue one for Mr. Price, at Tai Kou. We now receive nothing but courteous treatment at the *yamèn* by all the officials, and on the streets we are greeted pleasantly by many who are beginning to know us.

"We are making many friends among those who come in from the villages, especially those who come to stay several days with us and undergo operations for eye-diseases. In these three months we have had thirty-three cases of cataract — all but three double. On about one third of these we have operated with good success in most cases, and have sent several home with good vision who came totally blind. We have had to turn some away on account of want of accommodation; others have to wait for the disease to mature before operation. All these cases will help us to form acquaintances in the villages and the city, so that when we go out to preach the gospel we shall have a better hearing than we otherwise would."

Japan Mission.

REVIVAL INCIDENTS.

THE news from Japan continues to be of great interest. The work extends, characterized by deep spiritual experiences and rich answers to prayer. Dr. Gordon, of Kioto, under date of May 8, writes:—

“In the April number of the *Herald* is a brief account of a visit I made to Tamba, about the beginning of the year. Some of our young men have been over there recently, and the work continues. The Goma Christians are still more joyful in their faith.

“But the greatest change has been in Funaida and vicinity. Here were several school-teachers who have seemed interested in the external results of Christianity rather than in Christ as a personal Saviour. Indeed, their personal interest has apparently been waning. The words of the experienced Japanese Christian teacher, as well as those of the foreign missionary, halted on their heart's threshold. But, when one or two of our most inexperienced men went over with their fresh baptism from above, the doors were thrown open, and a new joy and peace took possession of them. One of them, the principal teacher, a man of years and considerable reputation in the community, was greatly moved. The next day, when the young men had gone to another village to see another teacher who was filled with doubts and atheistical speculations, this older teacher followed them. Entering the room where they were, he said his joy was so great that he could not stay at home, and told the doubter that he would not return home till he, too, had received a blessing. So the day and a good part of the night were spent in argument, exhortation, and prayer; and the young sceptic is now a rejoicing believer.

“A teacher in another village went home from the meeting of the first night under deep conviction of sin and his need of a Saviour; spent the night in prayer, till about 3 A. M., when, as he believes, the answer of blessing came. He started at once for Funaida to tell the news of his new-found joy, but, as he could not get

the ferryman up to take him across the river, he was constrained to wait till morning.

“A little beyond lives a young *saké* brewer, of considerable wealth. He has been an earnest Bible student for some time, and has now been touched by the same blessing. He will probably give up his business; indeed, it is now a matter of family consultation. He has put a younger brother in the home of Pastor Koki, of Osaka, and he himself is now studying theology of the Bible in our Vernacular theological class. He is one of the men I had in mind in my letter in the *Herald* when I spoke of men being ‘loth to take up the cross when that means change of business, with pecuniary loss.’

“The believers in Goma, Funaida and Kameoka, held a praise-meeting a week or two since. In the latter place there are eight or ten church members (of the Third Church, Kioto), who have been the means of converting more than thirty, in the two former places, who wish baptism. Their hope now is that a church, embracing the believers in the three places, may be organized at an early day. But where will they find a pastor? If our class of twelve, to graduate next month, were twice as large, there would be places for them all without taking up any new work.

“Our work is everywhere encouraging. There never were so many ready and eager to hear. Our Christians, too, are filled with enthusiasm for work and with hope and expectations of great and near success.”

KOBE AND VICINITY.

Of the Kobé church, whose tenth anniversary was recently celebrated, some account of which was given in the last *Herald*, Mr. Atkinson writes, May 9:—

“The grace of God has changed, enlarged, ennobled, and sweetened the lives of them all, and now, and for some time past, under the lead of their pastor, Mr. Matsuyama, the church has made good progress. From eleven the living membership has grown to 180. The church is strong and able to carry its burdens with

ease. It is also active in evangelistic work. Last Sabbath, twenty-eight adults were baptized and received into its membership. Several of these were from a town ten miles distant, where the church, with some aid from station funds, sustains a native evangelist. One of the twenty-eight has been an extensive brewer of saké, — an intoxicant made by fermenting rice, — but has given up the business because of the evil that he now realizes that the manufacture, sale, and use of the liquor does to his countrymen.

“A week after the anniversary the church rented the largest theatre in Kobé, and both afternoon and evening large audiences assembled. These mass meetings are now very frequent.

“Last Sabbath also the Tamon church received twelve into its membership, and the Hiogo church two. I have not heard from Akashi. Imabari expected forty. The Imabari church must now number over 300, and is, I presume, the largest church in Japan. In the letter of thanks, which Mr. Ise wrote to the Iowa Association for the bell that they sent, he says: ‘Last year the total accessions numbered 142, and the present membership is 282, of whom nearly half are women.’ This was before the forty-nine already named were baptized.

“On all sides we hear of new interest and of greater desire to hear. The public opinion of Japan is now favorable to Christianity. There are to be sure many hindrances thrown in the way of the work, some petty persecutions to be endured, and a dense mass of unenlightened, besotted heathenism dragging behind to be lifted up; but the whole outlook is hopeful and cheering.”

PERSECUTION. — GROWTH OF THE CHURCHES.

At a later date Mr. Atkinson thus writes of the work and prospects at Matsuzama and Komatsu, with other neighboring villages: —

“I hope that in both these places a church may be organized before another year goes by. Miss Dudley has just spent

over three weeks in that vicinity and reports continued interest and promise of yet greater things. Smaller places want preachers and larger ones pastors. The persecution at Komatsu is still fierce. One company of men banded themselves together to persecute the Christians, and took oath that if any one should become a Christian he should hand all his property over to the others. The leader and his wife have come out boldly as Christians, but I have not heard whether he regards his agreement as binding. Those who take a stand as Christians in that place have to come out right to the front — and so they are strong and earnest.

“The Akashi church has a daily four-o’clock-in-the-morning prayer-meeting! The reason they give is that they want a quiet hour of prayer before the stir and noise of the street begin. Three of the largest liquor dealers in the town, of seventeen thousand inhabitants, are interested, and one has advanced to the point where he thinks he must stop long enough to change his business. The church has chosen one of its recent members for an evangelist; he is to work in connection with the pastor in the region round about. He has been in government service, and is so esteemed that it was only after repeated resignations that he was allowed to withdraw.

“The Kobé church has opened a preaching-place on a leading thoroughfare for the benefit of such as will not attend the more formal services in the church, and it is a success.

“The Tamon church intends to begin to build next month. This church has opened a preaching-place in Suma, a large village about four miles away. They have appointed one of their women for women’s work.

“The Hiogo church is just buying a lot, and hopes to build before autumn.”

TENTH ANNIVERSARY OF THE OSAKA CHURCH.

Mr. Allchin, of Osaka, writes, May 26, of the progress of Christianity in Osaka within the decade of this church, and of the recent anniversary: —

"Twelve years ago, the Rev. O. H. Gulick wrote to the *Herald* in these words: 'Three persons here at Osaka attend daily reading of the Scriptures in Japanese, in which they manifest much interest. Though they are all of my household, still it is a matter of encouragement that even they dare to attend religious exercises.' Two years later, that is in 1874, Dr. Gordon wrote concerning the work in the same city: 'Our little church here at Osaka has at length been organized. It consists of seven members—all males. Two of them were received by letter from the Yokohama and Yedo churches, the others joined on profession of faith. Of the latter, two are physicians in this city, and are men of age and influence.'

"Last week this church held its tenth anniversary, and the progress which Christianity has made in Osaka since the church was formed is a good illustration of the growth of Christianity throughout Japan during this time. Ten years ago there were seven baptized Christians in Osaka; now there are over three hundred and fifty in the Congregational churches alone. Then they did not have a church building; now they own three comfortable churches, and money is being gathered for the fourth. Then there was no native pastor; now we have three, and the fourth is to be ordained next month. Two of these pastors are graduates of the school in Kioto, where there was neither school nor missionary ten years ago. Then this little band of Christians had only the Gospel of John translated into their own language; now they have well-bound copies of the whole of the New Testament and many books of the Old. Then they had no hymn-book; now they have a large selection of Japanese hymns set to foreign tunes, and three of the churches own organs that are played by native young women. Great indeed is the change in so short a time.

"Two days were given to the anniversary services. On the first day, Dr. Gordon, who assisted in the formation of the church, gave an interesting account of the beginning of things. He was followed by the Rev. Mr. Miyagawa, the present

pastor, who sketched the history of the church since its formation. The seven members have grown to one hundred and ten. They have done prolonged missionary work in seven different places, and the mother church rejoices in having two daughters and two granddaughters. The evening meeting was devoted to prayer and reminiscences. Special efforts had been made during the day to induce three or four persons who had been excommunicated to attend the services. In one or two cases the efforts succeeded and the few remarks made by them was a marked feature of the evening meeting."

Northern Japan Mission.

FRUIT FROM SCATTERED SEEDS.

MR. GULICK writing from Niigata says:

"An interesting candidate, a young man named Takemura, received admission to the church in February. Takemura came from the mountain city of Tsujama, forty miles east of us and just across the border in the neighboring province of Twashiro. He had heard something of Christianity from one or two passers over the Northern route to the East coast, and had been in Dr. Palm's hospital for two short visits last year, where he received Christian instruction. In January of this year he appeared again in Niigata announcing that he had come down from his home expressly to receive baptism. He had not been known any length of time by either Mr. Davis or myself, and we much doubted his fitness for admission to the number of believers, and thought it might be well for him to wait. But we found him quite intelligent on points of doctrine and very much in earnest, and not at all disposed to return to his home without first being numbered among the Christians. On Monday morning the eleventh, the day after he was baptized, he set off up the rivers and over the snows, accompanied by an evangelist who was to spend a few days at his home and speak of the things of the kingdom to his people. So the scattering seeds that have fallen in the mountains, beside the streams, in the valleys, and on the plains,

one by one seem to germinate and spring up we know not how.

"Our preaching services are attended by an average of about thirty persons seated, while from ten to fifteen, too timid or not yet ready to commit themselves by taking seats, stand at the door and listen — wayside hearers. Our Sabbath-school is beginning to gather headway. The singing attracts some, the teaching attracts others. It numbered thirty-six last Sabbath."

Writing later (May 9), Mr. Gulick says:

"We must continue to report that the avenues for reaching the people at hundreds of cities and villages within treaty limits are standing wide open, while thousands of places that may be reached by the use of passports, always granted upon application, are also waiting to hear the words of life.

"During the past three weeks Mr. Davis, Mrs. Gulick, and myself, have visited our four most promising out-stations — Nagaóká, Shibata, Nakajo, and Murakami. At Nagaóká, a city of twenty-four thousand inhabitants, at the head of steam navigation, forty-three miles from here, and within the treaty limits, we have six Christian people and good prospect for Christian work. At Nakajo, where there is a church of nine members, we spent a Sabbath, and had an audience of eighty to a hundred in the evening.

"At Murakami, a city forty miles north of us, of six or eight thousand inhabitants, and outside of treaty limits, we have a church of thirteen members. Here we spent last Sabbath, held the communion, and received five persons into the church. On two evenings an audience of two hundred filled every available space, listening to the old story, to them so *new*. This is a point sure to be heard from in the early future. The signs of promise are as certain as that the bursting buds betoken the opening spring.

"A spirit of prayer has come upon our little Niigata church; differences have been healed, and we may justly hope for increase of numbers and of graces."

West Central African Mission.

LETTERS are at hand from Bailunda with postscripts dated April 1. No communications have been received from Mr. Walter, who was supposed to be on the way from the coast to the mission station, and whose arrival there was expected any hour. There has been much disturbance among the natives on the route between Bailunda and Benguela, and the carriers who brought this mail did not meet Mr. Walter on the way down. Letters from Bihé, dated March 4, announce the arrival of Mr. and Mrs. Sanders and Mr. Fay at Kamondongo. Of the

JOURNEY TO BIHE

Mr. Sanders writes from Katalala, on February 25: —

"On the fifteenth instant we left our village expecting to be in Bihé in eight days at the longest. Some of our carriers demanded extra rations on the fourth day. This we resisted, though, had we seen the result, we would probably have acceded to their demand. The result was that all but fifteen of our carriers left us, not in one body, but a few at a time. First those left who led in the demand. The affair was then apparently arranged to the satisfaction of all, but the arrival of one of Kwikwi's sons, to whom they related the matter, caused another row. Then some more left. Twice since we have seemed on the point of getting off, when some little matter has again upset everything.

"On Thursday morning, among the last lot of men that left us, went one who claims to be a rainmaker. His departure was a great discouragement to the few who remained, for not only was the one on whom they depended for driving off the rains going, but he was going with threats. He said he would, on reaching home, cause great rains which would fill the streams and hinder our course. He threatened because we refused to pay any who left us, since they had agreed to take us to Bihé, and left us only because we would not be blackmailed. The carriers were assured that, if God means that we shall reach

that country, he will see to it that the rivers shall not hinder. If he shall let them obstruct our way, there will be no fault on the part of the carriers; they may take their pay and go. This satisfied them, though they laughed at our folly in supposing that God controls the rain.

"To-day the king's son is stirring himself to get us carriers. Though we did not declare that it would not rain, we prayed that it might not. We did not presume to assert that God had revealed all his counsels to us, though we felt sure that unless there were good reasons to the contrary, the streams would not be flooded. To-day is the fifth day since the rainman left. There has been no rain here. On the contrary, it has been so unusually clear and pleasant, that I heard at least one carrier laughingly declare that the dry season had come. The people about here begin to be a little anxious for their crops, and question whether our men had not driven off the rain. The carriers say there is no rainman among them, and that we have no fetishes. But I think the king's son in his heart thinks we are keeping off the rain, and thus I believe the Lord will send us carriers. We have sent on a man to gather carriers in Oviheli.

"Our head man went home this morning with our consent. The little boy who carried his meal sickened, and, lest he die away from home, Chitwi wished to take him back. Last evening Brother Fay and I watched them as they attempted to drive the evil spirit out of the little fellow. The motions and signs and mutterings were too many and varied to be reported. The fact that Chitwi felt constrained to take the boy home shows that they do not think last night's incantations successful. But they explain their failure in a way satisfactory to themselves, I presume. Just how to make them see the folly of this, I have not yet been able to see. Either we have not made them understand well, when we have attempted to show the folly of such proceedings, or reasoning that seems conclusive to us does not convince their hearts.

"There have not enough carriers come

yet to take all our loads, but since morning twenty have come. This will enable us to go on in the morning, leaving some loads if necessary. But we expect that more carriers will come. If so we shall be able to take all our loads. At present we lack eighteen carriers. These we expect the Lord will send."

CROSSING THE KUTATU.

Mrs. Sanders gives the following account of the crossing of this stream:—

"The river Kutatu was very high. Indeed, had it been two feet higher (as it certainly would have been had there been any heavy rains), we could hardly have got across. But the Lord took care of that. As it was, the men carried me in the *tepoia*, although they were up to their waists in water about a quarter of a mile before they reached the river. A bridge was built over the river, and that was easily crossed. My husband hired a man to swim across with a rope, with which to get the horse over. Brother Fay crossed on the bridge and took the rope, and my husband led the horse into the water. Mr. Sanders was wet up to the armpits, but we had enough forethought to have dry clothes, when they were accessible, and so no harm was done. The next day a heavy rain came. It was, to us, so manifestly of the Lord that we were enabled to cross the river so easily and safely, that we felt like praising him for his great goodness to us. We do feel that he has led us in all our journey in a very special manner."

ARRIVAL AT BIHE.

Mr. Sanders writes from Kamondongo, Bihé, March 3:—

"You see by the date above that *we are here*. It has been hard work to get along, but the Lord evidently intended that we should get here, and so we have. We arrived this afternoon. This place is about six miles from the capital, and we think it about as good a location, all things considered, as we can find. Tomorrow we hope to build our camp and get somewhat settled. Then we shall visit the king, Jamba Yamina. Our camp is

about a quarter of a mile from the house of Mr. Gonçalves, a half-breed of whom I have spoken before. We came here meaning to convert him, God helping us."

AFFAIRS AT BAILUNDA.

Mr. Stover, writing March 20, reports: "One week ago last Sunday, while we were away at morning service at Mrs. Walter's, Chimuku, who used to work for us, a lad of ten or twelve years, broke open our back door and proceeded to plunder several boxes, besides stealing our Sunday dinner. He was interrupted and caught. We sent back the little girl who works for us to gather some little articles from the grass, which had been forgotten, and she saw him and called the boys, who came and caught him and kept him safe until we returned. We sent a boy for Chikulu, who came immediately. We showed him the broken lock on the door, the opened boxes, the silver spoon and pair of scissors we had found in his pocket. Then I said: 'The king has always said, "My whites shall live in my country unmolested, and Chikulu shall be my vicegerent during my absence." We give this boy into your hands.' He talked a little while in a very fatherly manner with the boy, but, though he seemed surprised at his daring, and both grieved and annoyed at what he had done, and perplexed by his stubborn denial of having taken anything, he manifested no anger.

"Meantime our Cato's father, and another *sekulu* came, and, after some consultation, they made the boy take the things he intended to steal and carry them to the village with them. In a few hours they returned bringing the things and a verdict, by which the boy is banished to his mother's village, and Chikulu paid a pig, which he brought the next day, as damages. When he delivered the pig he took occasion to read a pretty sharp lecture to the youngsters standing about, on the advisability of letting things alone when they come to see us. Said he: 'The next one that steals goes to the king.' I don't think any one, man or boy, would care to go to the king, charged with crime against us.

"A few nights since, some one attempted to steal a goat at the nearest village, and Chikulu, hearing of it, came over from Chilume at about ten o'clock at night to tell us we must look out for thieves.

"We heard that Chimuku's mother said: 'If he is going on in this way, he may as well be sold.' To be sold is the worst calamity that can befall an Ochimbundu. Death is scarcely as much dreaded by them."

European Turkey Mission.

PROSPERITY. — SELF-SUPPORT.

THE annual reports from the various stations in this field have been received, full of interesting matter, but from which our limits forbid us to quote more than briefly. The year has been one of prosperity, and the outlook is full of encouragement both for the churches and the schools. Mr. Sleeper says:—

"Never before has there been such a readiness to hear the gospel, with so few obstacles in the path of its rapid advance. Villages and cities are crying out for spiritual guides. The mission possesses the full confidence of its small but vigorous staff of Bulgarian co-laborers; and the native communities are on the whole progressing nobly in the direction of self-support. But not to advance is to retreat; and the work of the native agency should be prosecuted with increased vigor."

From the report of the Philippopolis station, by Mr. Locke, we give two striking illustrations of the spirit and energy of the people in the matter of self-support. Of Tserovo, he says:—

"The people in this place have gone forward finely in their endeavor towards self-support. They have, within the year, completed a commodious parsonage free of debt, and, when they have finished the outside walls of the church, we shall have the unique fact presented of a small community that have raised and expended, unaided by the Board, funds for the building of a church and parsonage, while as yet they have no organized church and have had almost no labor save from students.

There is no place like this in the whole mission field—a community erecting its two buildings and never incurring a debt.”

Of Kayaludere, after speaking of the large building the villagers are erecting, combining under one roof a schoolhouse, parsonage, and church, Mr. Locke says:—

“It is impossible to visit this place and not be struck by the sight presented. Not a dwelling save the parsonage can be found with a board floor. Many of the dwellings have but one window, if indeed one; light entering from the large-mouthed chimney, or the open door. Yet these villages, apparently so poor, have undertaken to construct such a building as they have, carrying it on near to completion; and, when they paused, in debt for one half of the outlay, have gone steadily on month by month paying it off until now but a quarter of it remains, with good ground for their expectations of paying it all before the year closes. After visiting their dwellings one can hardly repress his astonishment at the fact that \$200 have actually been raised and paid in, the past year, or more than \$8.80 apiece for each member of the church. The example of the pastor of this church may well be emulated by all candidates for the pastorate. Starting out with but a meagre education, he has labored day and night, putting his heart into his work. He has grown with his church. Last year one of the church was elected mayor of the village. So universal was the satisfaction with his administration that he was renominated by acclamation. But he declined the honor by the advice of his pastor, who saw that the office was not a benefit to him spiritually.”

CONFERENCE. — THE NATIONAL HOLIDAY.

The second semi-annual conference of this mission was held at Philippopolis in the early part of May, and appears to have been a season of much enjoyment and profit. Sessions were held for three days, at which, after the opening prayer-meeting, important practical questions were discussed. Mr. Thomson, writing May 28, says:—

“There was the utmost freedom in the

exchange of opinion; and in this way many valuable opportunities were had to correct misapprehensions, combat erroneous views, and magnify the office of the ministry. I was astonished at the humble and glad readiness with which suggestions were received and appropriated by the native brethren—older as well as younger. And I was very thankful to find how, with growth in years and experience, the views and judgments of our native helpers more and more nearly approximate to, and finally completely coincide with, those which we bring them from the West.”

Of the national holiday, and of the way the Christian community celebrated it, Mr. Thomson writes:—

“Friday of last week (May 23) was once more the national holiday—the day of Saints Cyril and Methodius. You will remember that two years ago the community here celebrated the day with an open-air singing and preaching service, which, it was hoped, would inaugurate a regular series of open-air services, though this hope was subsequently disappointed. This year, the commemoration, though of a different nature, was exceedingly interesting and satisfactory. It had been previously announced that a commemorative service would be held in the church, at which an opportunity would be given for free discussion on certain topics of great importance spiritually to the nation. The church was exceedingly well filled, almost all the regular ‘friends’ being present, and quite a sprinkling of outsiders in addition. After devotional exercises and a brief but hearty explanation of the reason why the nation had a right to rejoice on that day, Mr. Tondjoroff proposed for discussion the following three questions: (1) Does the Orthodox (Eastern) Church need to be reformed? (2) If so, whose duty is it to attempt its reformation? (3) What means must be used to this end? He himself spoke at some length to these points, especially to the first one, where he quoted the confession of exarch, bishops, priests, (civil) ministers, teachers, and others of the highest station and education, who unreservedly acknowledged

that the church does need to be reformed. But although the audience evidently took sincere interest in what was said, nothing that could be called a discussion followed. No one disputed statements or raised objections, though perhaps the one or two outsiders, who left when Mr. Tondjoroff concluded, did so to save their consciences. Three or four of the 'friends' got up, and in the heartiest possible manner endorsed their pastor's views. The last who spoke—a poor, simple saddle-maker—made a little speech, evidently straight from the heart, which seemed to me the outcome of true Christian gentlemanliness. He said he wished to add his thanks to the modern Cyrils and Methodiuses—the missionaries—who were carrying on the work of these two brothers; and he wanted to assure them that he valued their work more highly than that of the two saints, for they had given the nation the Bible in the modern, spoken language, and they themselves, by learning the native language, were coming nearer to the people's heart and understanding than could these ancient worthies."

Central Turkey Mission.

THE REVIVAL AT ADANA.

THE report of the western portion of the Marash field for the year ending April last, by Mr. Montgomery, just received, contains interesting items. The influence of the revival at Adana was felt through the entire year. As a result one hundred have joined the church by profession, all of whom, with two or three exceptions, in their daily lives give credible evidence of regeneration. Besides, the body of Protestant listeners has been largely increased, of whom not a few have evidently met with a change of heart. The report says:—

"It is difficult to overestimate the effect of this revival in changing the whole current of thought among the non-Moslem youth of Adana. The flippant French infidelity, that was so prominent before, is scarcely ever heard now. The new church is quite too small to accommodate the

crowds that come to listen to the truth on every pleasant Sunday."

TARSUS.

It will be interesting to know what effect the gospel is having in the birthplace of Paul. The year has been one of success and progress in Tarsus. The former pastor was invited to return, and the church united in more earnest work, as a result of which nine new members joined them by profession in January.

A Young Men's Christian Association is also doing vigorous service both in the line of religion and of education. There is besides a high school for boys, with thirty-five scholars, and another for girls, of the same size, efficiently taught. A Bible-woman is employed to teach the women from house to house with much success.

The brethren at Tarsus are poor, but seem to be giving quite up to their ability. They have attempted this year to pay the entire salary of their pastor, half the wages of the high-school teacher and of the Bible-woman, and one third of the wages of the teachers in the girls' school. But with the most strenuous efforts they have not been able to keep out of debt, and find their pecuniary burdens too heavy for them.

YEREBAKAN. — GURUMGA. — HADJIN.

Under the labors of Mr. Gostan, of Marash, the brethren at Yerebakan are much encouraged, being united and hopeful in their work. They propose soon to build a new chapel, the old one being altogether too small for the congregation, having already raised among themselves \$132,—a sum equal to the grant by the Board for this purpose.

At Gurumga there are hopeful signs of progress. Owing to dissensions in the Orthodox Greek community, thirty families have recently joined the Protestants, many of whom are reported to have been only waiting for some such opportunity. At present there is no place capable of holding the entire congregation.

The effects of the great fire at Hadjin are still seriously felt. Through the prompt

assistance of the Board, a building for church purposes and the school has been partly completed, and occupied since January. Few houses have as yet been rebuilt in the burnt district, and the sufferers are, many of them, scattered to other towns. Nevertheless, the brethren have again taken up the heavy burden of paying their pastor's salary, while the teacher of the high school is supported wholly by the station. These poor people certainly deserve our sympathies and our prayers.

Notes from the Wide Field.

AMERICAN BAPTIST MISSIONARY UNION.

THE following summary of the work of this Foreign Missionary Board we condense from the last annual report, just received : —

	OUT-STATIONS.	AM. MISSIONARIES.		NATIVE PREACHERS.		Total For'gn and Native helpers.	CHURCHES.	COMMUNICANTS.
		Ordained.	Women.	Ordain'd.	Unordain'd.			
Burma	491	35	60	118	424	676	488	25,200
Assam	64	9	10	9	24	112	29	1,853
Telugus	205	18	19	46	128	323	34	24,508
Chinese	59	11	14	7	38	103	18	1,373
Japan	10	5	7	2	15	39	10	286
Africa	2		2		1	11	7	429
Total	831	78	112	182	630	1,264	586	53,649

THE JEWS.

MISSION TO THE JEWS. — The Free Church of Scotland has decided to carry out a plan, formed many years ago, for reaching the Jews in Palestine. The labors of that Board for the Jews have hitherto been confined to Hungary, but recently the Committee have resolved to begin a mission near the Sea of Galilee.

INDIA.

THE TELUGUS. — The results of the work of grace among the Telugus, under the labors of our Baptist brethren, as embodied in the Annual Report of the Baptist Missionary Union, are extraordinary and without a parallel in the history of modern Christian missions. The conversions, since the great awakening in 1877-78, have averaged more than two thousand a year; the number of church members now being near twenty-five thousand, gathered into thirty-four churches. The work of educating and training this large number, from the most degraded heathenism, so suddenly cast upon the care of the denomination, is being met with commendable zeal. A great deal has been done; much more remains to be done. Says the Annual Report: "What has been done in Burmah in *fifty* years must be here done in *ten*, if the grand results of the mission are to be confirmed."

THE NEW DISPENSATION. — The *Indian Messenger* reports that the "Durbar party" of the New Dispensation, which party is opposed by Mr. Mozoomdar and his special friends, still continues its honors to the memory of their late minister, Keshub Chunder Sen. They not only keep his pulpit vacant, but in their processions over the town they carry with them the carpet-seat on which Chunder Sen used to sit, placing it before them while preaching or singing in any place. The organ of this "Durbar party" defends these proceedings, saying: "Those objects which were specially connected with him do, by psychological laws, materially help to diffuse the influence of his life. The *vedi* and the prayer-seat of Acharyadeva especially bear this influence;

hence their importance. Who is there whose heart does not tremble in sitting on the seat charged with the influence of great men?" It seems that this "Durbar party," in view of a decree made in the presence of the dead body of Chunder Sen, claims authority, and that it is the natural heir of the "inspiration" pertaining to the New Dispensation. The breach between the members is serious, and seems irreparable.

A BLOODY WORSHIP. — A writer in the *Indian Witness* gives the following description of the bloody rites which took place during his visit to certain heathen shrines, illustrating what a work the missionary has to bring such devotees to the Lamb of God: "The temple of the female deity, Patan Mela, and its vicinity are only equaled in butchery and gore by the tomb of Mirza, a few yards off, daily washed with pig's blood. Both form a complete Aceldama. At the former, relays of sanguinary priests keep severing with their sharp, heavy-bladed *kukeries*, the heads from the quivering bodies of he-goats and male buffaloes from morning till evening. This sickening carnage takes place over a sandpit, which is emptied and filled with fresh sand every morning. The devotee first takes the animal to be offered to an adjacent tank, and dips it three times in the foul water. The devotee pays two pice for dipping the doomed creature, and two pice for offering it. At the latter, or tomb of Mirza, another awful destruction of animals is witnessed. A number of blood-stained priests stand behind a stone in front of the temple, in readiness to relieve the one, who takes the sucking-pig from the devotee, dashes its head upon the stone, and hands it back to the offerer, who rushes with the bleeding animal into the building to let the blood drop on the dishonored shrine. In the evening time heaps of dead sucking-pigs of a thousand each may be seen, said pigs being sold off at a pice each to *koris* and other low-caste Hindus. It was calculated that one animal a minute was sacrificed from sunrise to sunset of every day for a week; thus not less than 4,040 animals were cruelly and uselessly immolated during the time we were present at this great pandemonium."

AFRICA.

ABOVE STANLEY POOL. — The English Baptist *Missionary Herald* for June contains a letter from Mr. Grenfell, giving a deeply interesting account of a voyage made by himself, with a party of eight, four hundred miles up the Congo from Stanley Pool. The party went in a small steamboat, which is to serve hereafter as a "tender" to the steamer *The Peace*. They carried brass rods, cloth, arrows, looking-glasses, and beads, to purchase supplies. These supplies they found generally in abundance. Mr. Grenfell describes much of the scenery as remarkably fine. They were kindly received at the stations established by Mr. Stanley, Mswata, Ibari, Bolobo, and Lukolela. Many of the sections they found very populous; some of the way they passed long lines of towns. The natives were, for the most part, friendly, and desirous of bartering, offering both ivory and slaves for sale. Near Lukolela the river narrows from five miles to two, and the healthfulness of this region is vouched for by an Englishman whom Mr. Stanley had left in charge of the station. At Mr. Stanley's Equator station much work has been done, houses of sun-dried brick having been built, and a thriving garden brought under cultivation. Mr. Grenfell and party believe that in this region there is a most favorable opening for mission work. They bear emphatic testimony to the wisdom and kindness with which Mr. Stanley's explorations have been conducted, and affirm that he and his associates have done a noble work in preparing these people for the coming of civilization and the gospel.

MR. STANLEY'S EXPLORATIONS. — The *London Times* contains brief extracts, furnished by the International Association of Brussels, of the journal kept by Mr. Stanley, during his last journey to Stanley Falls. The expedition consisted of sixty-eight

men, on board three steamers and a whale-boat. At Aruwimi — the place where the great fight occurred, when Mr. Stanley passed down the river on his "Voyage to the Unknown" — the war-drums were beaten and the banks covered with armed men, but the three little steamers puffed along within fifty yards of the villages, Mr. Stanley and his associates standing upon the decks making signs of peace. The effect was magical. The amazed people were completely overcome by the sight, and responded cordially. All along the river friendship with the natives was cemented by exchange of blood, according to African custom. At one place they met a flotilla of a thousand canoes, but no hostility was shown. Reaching Stanley Falls, a station was formed and left in charge of one of Mr. Stanley's lieutenants with thirty men, chiefly Zanzibarees. The *Times* reports the return of Mr. Stanley to the Pool, after an absence of nearly five months.

LAKE NYASSA AND SHIRE. — Rev. Horace Waller sends to the *London Times* an account of a sad affair on the east coast of Africa, which will seriously affect missionary operations in that region. It seems a trader, named Fenwick, once connected with the African Lakes Trading Association, in some quarrel growing out of some business relations, shot and instantly killed a Makololo chief named Chipitula, and that in the general fight which ensued between the Makololo and the traders much blood was shed. Subsequent to this, the steamer *Lady Nyassa*, of the Scotch Free Church Mission, on Lake Nyassa, is reported to have been sunk, and the Shiré River is now practically closed for passage of the missionaries or the Lakes Trading Company. We cannot but hope that the reports have exaggerated the gravity of the situation.

JOSEPH THOMSON. — The British Geographical Society has received a telegram from Zanzibar, from which it appears that Joseph Thomson, the intrepid explorer, whose previous journeys into Africa are well known, has returned, after his explorations in the vicinity of Mt. Kilimanjaro and Lake Bahringo. It seems that he passed through the country of the dreaded Masai without opposition, and reached the shores of Victoria Nyanza, exploring that lake as far as the outlet of the Nile. It is reported that no lives have been lost except by sickness, which is a very gratifying record, in view of the conflicts which have heretofore attended all explorations in that region. This is new ground for the explorer, and the report of Mr. Thomson, when he returns, will be looked for with deepest interest.

NORTH AFRICA. — The vast region of North Africa, bordering on and including a part of Sahara, is beginning to receive attention in evangelistic work, especially among the Kabyles and other Berber races. Mr. George Pearse has devoted himself enthusiastically to this work, and has made very valuable investigations, the results of which are given in the *Africa* for May. Besides, a separate mission has recently entered the field, and established centres of mission work, which are prospering; some being in charge of English missionaries, others of French, supported principally by Swiss friends.

SOUTH CENTRAL AFRICA. — The elevated country near the head waters of the Zambesi, and not far to the east and south of Bihé, has recently been explored by Mr. F. C. Selous. He found it a high, rich plateau, abounding in springs, the sources of all the neighboring rivers, and swept almost constantly by a cold southeast wind, so strong and continuous that all the trees are permanently bent to the northwest. Mr. Selous thinks that no part of South Africa is so well adapted as this for European occupation. The climate is salubrious; droughts and famines are unknown; and nowhere do the natives get such abundant and diversified crops.

INTEMPERANCE IN SOUTH AFRICA. — A United Conference of Protestant Missionary Societies, in Cape Colony, have petitioned the English secretary of state for the colonies to prohibit the sale of intoxicating drinks to any native in the colonies of South Africa. They point to the good results produced by the restrictions put upon the sale of intoxicants in Natal and the Fiji Islands. The General Assembly of the Free Church of Scotland has called the attention of the authorities to the subject in a letter to the Earl of Derby.

THE GABOON MISSION. — The American Presbyterians are finding their position here very unpleasant. They are constantly harassed by the French; their schools are closed; all teaching but French, or such as the French direct, is prohibited. French influence presses everywhere, directed by the Roman Catholic clergy, and it means to bring everything to its rule. This is another illustration of the narrowness and bigotry which characterize French colonial dominion, and suggests what would happen should France rule on the Congo. Wherever she sets foot, the Romish influence triumphs, and confronts our missions with passionate opposition.

ALEXANDRIA. — The Church of Scotland has for some years had a mission in this city, chiefly among the Jews, with services for Europeans and a chapel for seamen. They are now enlarging their work. There is a boys' school, at which a remarkable number of languages is taught, and a girls' school, both of which are prospering and in "capital order." Here is a noble sphere for Christian work, which is being well occupied.

LAKE TANGANYIKA. — It is reported that Mr. Hore, manager of the London Missionary Society's stations on this lake, has been disabled by paralysis, though at last accounts he was better. So many of his colleagues have been laid aside, the loss of his very able services at this time will be seriously felt. The work of mounting the lake-steamer *Good News* is yet to be done.

MADAGASCAR.

REV. JAMES SIBREE, JR., author of a most valuable work on Madagascar, writes to the *Nonconformist* from Antananarivo, February 5, concerning affairs in that island. After an absence of six years, he reports that he is impressed on his return by the improved aspect of the houses and churches near the capital. Large numbers of well-built houses and neat village churches, with their well-tiled red roofs, make a prominent feature in all the landscapes. He says that, while there is not the slightest abatement on the part of the people of the purpose to resist the demands of the French, everything in the interior is quiet, and there is an entire absence of anything like violence or anarchy. The war has in some places decreased the contributions of the people for religious purposes, while, on the part of very many, there has been a deeper feeling of dependence on God, and a greater earnestness in prayer. Among the weekly meetings for prayer in behalf of the country, those held in the large churches at Antananarivo are almost entirely conducted by the Malagasy themselves. These services show plainly what Christianity has done for the people. It is a remarkable fact that, though the Roman Catholics are clearly identified with the French, their religious services are not disturbed; which shows that the cry they have made for religious freedom is hypocritical, and simply means that they wish to make their own religion dominant. Mr. Sibree reports that the native schools are reopened, that college work is resumed, that the country stations are again occupied by the missionaries, and that every part of the work is proceeding quietly. The Malagasy are bearing themselves wonderfully well under the trials to which they are subjected.

NEW GUINEA.

THERE are six Europeans upon the large island of New Guinea. The mission of the London Society is but ten years old, and yet it is in a very hopeful condition. There are now seventeen stations along the coast line of about three hundred miles. Prior to the coming of these European missionaries, teachers from Tahiti, Raratonga, and Savage Islands, had commenced missionary labors on the island. Mr. Laws, the English missionary, says: "I have met few finer men than Ruatoka, the teacher who has been working here without a break for ten years. Isaako, a Savage Island teacher at the next village, has been nine years in New Guinea. I have known him now for twenty-three years, and he has always been the same—an earnest, upright, godly man, living in Christ." The schools are now very successful, about fifteen hundred children being in attendance. There are thirteen young men in a so-called college at Port Moresby—earnest, Christian men, already preaching Christ. The native church membership is one hundred and nine. This is a remarkable story for a people who, hitherto, have been notorious as pirates and marauders. For the past nine years they have been so quiet in their lives, that the neighboring islanders have been quite at a loss to understand the condition of affairs, and have anxiously inquired the meaning of the peaceful attitude of these islanders. They now learn that it is the gospel of Christ which has wrought the change.

 Miscellany.

CIVILIZING INFLUENCE OF AMERICAN MISSIONARIES.

WE find, in the *Independent* of June 26, translations from a recently published work by Professor Edward Sachau, of the University of Berlin, of travels in Syria and Mesopotamia, in which, after speaking warmly of the hospitality of the American missionaries, Messrs. Andrus, Thom, and Dewey, at Mardin, and of the "manifold instruction and assistance" received from them, the Professor adds these significant observations in regard to the civilizing influence of our missionaries:—

"The civilizing activity of the Americans extends over almost the entire Tör, and even beyond its limits—for example, to Söörd, across the Tigris. It centres at Mardin, Midyâd, Diârbekr, and Harput. If circumstances permit them to work on with the same success as hitherto, they will at no very distant day penetrate, from the borders, from Mosul, Urumia, Erzurum, Harput, Diârbekr, Söörd, and Djezire, into the interior of Kurdistan and Southern Armenia, send their messengers and phy-

sicians through all the valleys of that inaccessible Alpine country, everywhere bring help to suffering humanity, spread Christianity, regard for law and morality, and especially contribute to the elevation, spiritual and material, of the deeply degraded Nestorian and Jacobite Christians. It is a grand and admirable work; and worthy of admiration is the self-sacrifice with which men, women, and girls leave their happy home, and spend their whole life in those joyless mountain wildernesses, full of privations as these are, themselves overburdened with exacting work, and not seldom threatened with the greatest danger, and all for the sake of this idea. Verily, if, in our time, any movement in behalf of an idea has a claim to the recognition of the rest of the world, it is the work of the American missionaries for the new spiritual birth of Christianity in the East."

TREATMENT OF CHOLERA.

DR. FAIRBANK, of Ahmednagar, who has had large experience in the treatment of cholera patients, with almost uniform

success, gives the following as his method of treatment:—

“In the few cases where the patients died, they either did not take the medicine till the disease had nearly done its work, or, as I found on inquiry, the medicine was not taken according to the directions. I have noticed that camphor is an ingredient in most of the medicines that have proved useful in the treatment of cholera, and I regard it as a specific for stopping the vomiting and purging of serum, that accompany this disease. I think that camphor stops the separation of serum from the blood. But its action needs to be modified by the administration of some alkaline substance, which will make the kidneys act powerfully, and remove the serum and other watery substances which have accumulated in the stomach and intestines. If these substances are allowed to remain, they cause bloating and consequent death. I have found nitre most active and efficient as a corrective for the bad effects of camphor. This year I used pills containing about a grain each of camphor and nitre, giving one at once each time the patient had vomited and continuing to give thus till the vomiting ceased. Then I gave six or eight grains of nitre dissolved in a little water. If this did not cause urine to flow within an hour, or in urgent cases within half an hour, I would give another similar dose of nitre. Unless urine flows, there is little reason to expect recovery. In one case when the nitre did not take effect and the patient was much bloated, I gave an emetic and so removed the fluids from the stomach; and the patient recovered.”

A LESSON FROM THE HAWAIIAN ISLANDS.

THE one great lesson of the Hawaiian mission is, I believe, that we must more and more recognize the value and the necessity of practical training of the whole life. In the whole of the movement under discussion there was too little of this; and not enough practical recognition of the fact that great movements begin with the individual, that religious results however brilliant for the moment cannot be perma-

nent unless there is coincident with them a high individual type. Self-reliance and decent living must not only be preached, but pushed upon the convert, whose well-ordered life should be a daily lesson. There was no formal union of church and state in Hawaii, but practically there was a similar result. The faith went from the chiefs to the people, among whom there was little deep conviction. They were swept by a current, or rather rose and fell as upon vast tidal waves. This was possibly the misfortune of the mission; its mistake lay in giving no lack of exhortation, but far too little of that practical training in every-day living, which alone can make an uncivilized people into Christians, in whom is to be found steadfastness and a capacity for progress, in whom Christianity has literally “leavened the lump.”

The methods by which this may be accomplished cannot be discussed here; but the splendid work done of late years in the African field, in India, China, and Japan, and in our own land, shows that the tendency of modern educational thought and of missions is strongly in the direction of better man-building. We have learned how to make money, but not how to make men.—*General S. C. Armstrong, in the Journal of Christian Philosophy.*

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A Short History of Christian Missions. By George Smith. Edinburgh: T. and T. Clark. 1884. pp. 226.

This is one of the series of Handbooks for Bible Classes and Private Students, edited by the Rev. Marcus Dods and the Rev. Alexander Whyte, now in course of publication. An introductory answer to the question, “What is a missionary?” is followed by Part I, in four chapters, on the “Judaic Preparation,” B.C. 2000 to A.D. 70. Part II is denominated “Latin Preparation,” A.D. 70 to 1784; and Part III has the heading, “English-Speaking Universal Evangelization,” 1784–1884. It will be found a very convenient manual, containing a condensed—necessarily a very condensed—survey of the whole field.

We are at first rather startled, and then

amused, to find the first sentence in the body of the book announcing that "Abraham ('father of a multitude') opens the long procession of missionaries"; while on pages 13 and 14 the idea is reiterated that Abraham discharged "active missionary functions with a love, a zeal," etc. It is a novel use of language, and a notable departure from Dr. Smith's own definition of the term (page 1) to apply it to the father of the faithful. Jesuits would be only too glad to find an apology for their deceptions in proselyting the brethren, and for the employment of force, in Abraham's conduct at Gerar, and in his encounter with the confederate kings.

The author's generic division into periods, under the titles just indicated, gives to certain chapters the appearance of being misplaced; for instance, in the first part, chapter four, which treats of Christian missions by the apostles and first disciples of our Lord, hardly belongs to "Judaic Preparation." So, too, chapters eleven and twelve in the second part, devoted as they are to Protestant missions in the seventeenth century and early part of the eighteenth century, read rather singularly under "*Latin Preparation.*" Earnest friends of missions in France, Switzerland, Germany, Holland, Denmark, and Sweden, will be likely to impute assumption to the heading of Part III — "*English-Speaking Universal Evangelization,*" 1784-1884. While conceding great eminence to the best known of Scottish missionaries, they may also suspect a little want of national modesty in the author when (page 4) he pronounces Dr. Duff the "most devoted missionary worker in modern times." The well-informed reader will notice some inaccuracies; for example (page 136), John Eliot "was ordained Presbyterian minister of Roxbury, and gave up the remaining fifty years of his life to evangelization of the Pequot tribe of the *Iroquois* nation;" while Sampson Occum is said (page 191) to have been employed "among his *Oneida* countrymen and others." (Page 184) "The Church of Scotland was the first church as such, since the Reformation, to send forth a mis-

sionary." That had been done a century before by the Moravian Church. On page 198 the Moravians are classed among British foreign missionary societies, instead of among the Continental. Robert College is put down (page 206) as at Smyrna. Grundemann's *Kleiner Missions-Atlas* is credited to Thompson (page 214), while the latter, author of *Moravian Missions*, is made to hail from Andover instead of Boston. A few typographical errors will also be noticed — 1512 for 1517 (page 121); *Lütken* for *Lützens* (page 128); *Bethelsdorf* for *Berthelsdorf*, and *Boemish* for *Bönish* (page 129).

These are blemishes which we shall hope to see corrected in a future edition.

A. C. T.

Outline Missionary Series. India: Country, People, Missions. By J. T. Gracey, for seven years missionary in India. Published by Mr. Gracey at Rochester, N. Y. pp. 207. Price, paper, 50 cents; bound, \$1.00.

We have before referred to Mr. Gracey's sketch of China and its missions. The present volume is a continuation of the series, but is much larger than the previous one. These comely pages contain a large amount of information concerning India, its extent, its population, its religions, though we are surprised to find that the only mention it makes of the Jains is in a brief quotation from Monier Williams. The second part relates to Christianity in India. Its history of the missionary operations is exceedingly brief, with no attempt to indicate the operations of different missionary boards within the country. It gives, however, somewhat fully, the summaries of the statistics presented at the Calcutta Conference of 1882. It strikes us that the sketch would have been more valuable if it had been less rhetorical and had been confined to a careful, though brief, delineation of the operations of the various missionary societies. But the volume will undoubtedly surprise many who have not understood that India contains one fifth the population of the globe, or who have not known how much Christian missions have already accomplished as they have come in contact with Hinduism.

Vahl's Mission Atlas. Part Second.*

Explanation of Part Second of the Mission Atlas.

By J. Vahl. Copenhagen. 1884.†

In the *Missionary Herald* for November, 1883, is a notice of the first part of this new Atlas and its companion volume. Part Second is now before us, executed in the same style and size, and with equal fidelity. The Atlas, which is devoted to Africa, contains five maps, one presenting the continent as a whole, three giving sections where missionary work has been established, and the fifth a map of Mada-

gascar, with two sectional views, also the islands Reunion and Mauritius, as well as the Leychelles. The accompanying volume of descriptive matter is more full even than that upon Asia—pp. 256 against pp. 237. The execution seems to be highly creditable to the author and to the Danish Missionary Society, by which the work is published.

*Vahl's Mission Atlas. 2det Hefte. Kjobenhavn. 1884.

† Forklaring til 2det Hefte af Missionatlas. Udarbejdet af J. Vahl. Kjobenhavn. 1884.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the missionaries and native Christian laborers on the islands of Micronesia, who may be perplexed and anxious because of the delay in the return of the *Morning Star*, of whose wreck some of them may be still unaware; that they may have their wants relieved and that the work of the Lord may prosper in their hands.

DEPARTURES.

June 28. From New York, Miss Sarah E. Sears, returning to the Eastern Turkey Mission.

July 10. From New York, Rev. George T. Washburn and wife, returning to the Madura Mission; also Rev. James W. Seelye, a recent graduate of Auburn Theological Seminary, who is to join the Western Turkey Mission, to be connected with the Greek work, probably at Trebizond.

ARRIVALS IN THE UNITED STATES.

June 1. At New York, Rev. J. K. Greene, D.D., and wife, of the Western Turkey Mission.

June 15. At New York, Rev. O. P. Allen, of the Eastern Turkey Mission.

DEATH.

February 14. At Chieh Hsiu Hsien, Shanse, China, Leonard M., son of Rev. Martin L. and Emily B. Stetson.

MARRIAGES.

May 1. At Canton, China, Mr. Frank W. Damon, of the Sandwich Islands, to Miss Mary R. Happer, daughter of Rev. A. P. Happer, D.D., of the American Presbyterian Mission.

May 7. At Constantinople, Rev. William N. Chambers, of the Eastern Turkey Mission, to Miss Cornelia P. Williams, of the Western Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. News from European Turkey. (Page 315.)
2. Adana, Tarsus, Hadjin, Central Turkey. (Page 317.)
3. The journey to Bihe, West Central Africa. (Page 313.)
4. Incidents from Japan Mission. (Page 310.)
5. Tenth anniversary of the Osaka Church, Japan. (Page 311.)
6. The work in Northern Japan. (Page 312.)
7. Work expanding in North China. (Page 307.)
8. What they are doing in Shanse. (Page 309.)
9. Progress in the Madura Mission. (Page 306.)

Donations Received in June.

MAINE.

Aroostook county.	
Presque Isle, Rev. G. W. Christie,	5 00
Cumberland county.	
Auburn, Hattie and Luella Quimby,	34
New Gloucester, Cong. ch. and so.,	135.50; Amos H. Eveleth, 5,
Portland, St. Lawrence-st ch., 23.60;	
A friend, 1,	24 60
Yarmouth, 1st Cong. ch., a daughter's memorial of a sainted mother,	50 00—215 44
Hancock county.	
Bluehill, Cong. ch. and so.	5 00
Ellsworth, Cong. ch. and so.	112 88—117 88
Oxford county.	
Gilead, Cong. ch. and so.	2 56
Union Conf. of Ch's.	
Harrison, Cong. ch. and so.	4 00
York county.	
Kennebunkport, South ch. and so.,	
7-35; 1st ch. and so., 4,	11 35
Danville, A friend,	2 00
	358 23

NEW HAMPSHIRE.

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Keene, 1st Cong. ch. and so.	25 00
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Cobs county.	
Randolph, Gorham Hill and Randolph Union ch.	5 00
Grafton county.	
Bristol, Cong. ch. and so.	11 43
Lyme, Cong. ch. and so.	29 00
Plymouth, Cong. ch. and so., m. c.	2 05—42 48
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, E. D. Boylston, 25; Miss M. C. Boylston, 30; Miss L. F. Boylston, for Madura evang. work,	79 00
24,	87 20
Milford, 1st Cong. ch. and so.	6 51
New Ipswich, Cong. ch. and so.	32 00—204 71
Peterboro', Union Evang. ch.	
Merrimack county Aux. Society.	
Concord, A friend,	100 00
Henniker, Cong. ch. and so.	52 50
Pembroke, Cong. ch. and so.	19 00
Webster, Cong. ch. and so.	31 00—202 50
Rockingham county.	
North Hampton, Cong. ch. and so.	13 54
	503 23

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Danville, Cong. ch. and so.	13 30
Chittenden county.	
Essex, Cong. ch. and so.	33 20
Lamoille county.	
Morrisville, Cong. ch. and so.	26 89
Wolcott, Cong. ch., 2.11; Contents of purse of Mrs. H. E. Bailey, deceased, 2,	4 11—31 00
Orange county.	
Newbury, 1st Cong. ch. and so.	8 90
North Thetford, Cong. ch. and so.	7 00—15 90
Orleans county.	
North Craftsbury, Cong. ch. and so.	12 24
Rutland county.	
Castleton, A friend,	20 00
Washington county Aux. Soc. G. W. Scott, Tr.	
Barre, Cong. ch. and so.	86 50
Berlin, Cong. ch. and so.	15 60—102 10
Windham county Aux. Soc. H. H. Thompson, Tr.	
Jamaica, Cong. ch. and so.	7 04
West Brattleboro', Cong. ch. and so.	15 38
Wilmington, Cong. ch. and so.	7 00
Windham, Cong. ch. and so.	37 00—66 42

Windsor county.	
Quechee, Cong. ch. and so.	20 00
Springfield, A. Woolson,	250 00—270 00
	564 16

MASSACHUSETTS.

Barnstable county.	
Cotuit, Union ch.	14 43
North Truro, A friend,	5 00
Orleans, Cong. ch. and so.	19 50
Provincetown, "L. V. C."	20 00—58 93
Berkshire county.	
Becket, North Cong. ch.	14 25
Pittsfield, South Cong. ch., 28.77;	
James H. Dunham, 50,	78 77
Sheffield, Cong. ch. and so.	4 55
Williamstown, College chapel,	465 36—562 93
Bristol county.	
Attleboro' Falls, Central ch.	20 00
Raynham, 1st Cong. ch.	37 82—57 82
Brookfield Asso'n. William Hyde, Tr.	
Dudley, 1st Cong. ch.	26 20
Essex county.	
Andover, Teachers and pupils of Abbot Academy, 125.83; Free ch., with other dona., to const. J. N. COLE and B. H. FARNUM, H. M., 16.56; A friend, 10,	152 39
Salem, Crombie-st. ch. and so.	142 90—295 29
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Holyoke, 2d Cong. ch. and so.	55 14
Mitteneague, Cong. ch. and so.	17 87
Springfield, 1st Cong. ch., 103.83; South Cong. ch., 188.01; A friend, 100,	391 84
West Granville, Cong. ch. and so.	23 00—598 95
Hampshire co. Anx. Society.	
Amherst, 1st Cong. ch., 50; A friend, 20,	70 00
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South Hadley Falls, Cong. ch. and so.	50 00
Worthington, Cong. ch. and so.	47 68—286 94
Middlesex county.	
Auburndale, Cong. ch. and so.	177 00
Cambridge, North-ave. ch., to const. B. W. FLAGG, I. S. WINSLOW, and G. F. BROWN, H. M.	312 95
North Chelmsford, 2d Cong. ch.	33 10
Reading, Old South ch.	9 21—532 26
Middlesex Union.	
Leominster, Cong. ch. and so.	18 37
Westford, Union ch. and so.	18 00—36 37
Norfolk county.	
East Medway, Cong. ch. and so.	13 35
Medway, Village ch.	74 80
Randolph, Cong. ch. and so.	46 00
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West Medway, Cyrus Adams,	3 00
Weymouth, 1st Cong. ch. and so.	43 15—235 30
Plymouth county.	
Brockton, Porter Evan. ch., in part,	200 00
Plymouth, 2d Cong. ch.	5 28
Plympton, Cong. ch. and so.	5 10—210 38
Suffolk county.	
Boston, 2d ch. (Dorchester), 222.71; Phillips ch., 200; Village ch. (Dorchester), 122.50; Park-st ch., 101; Eliot ch., 15.73; Union ch., 11.49; Highland ch., 5.97; Shawmut ch., 5; do., Miss Marsh, 5; North Brighton Union chapel, 2.43; S. D.	

Smith, 100; "J. P.," 2; Legacy	
Rev. H. B. Hooker, D.D., 200,	993 92
Chelsea, 1st Cong. ch.	45 00—1,038 92
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Paxton, Cong. ch. and so.	20 00
Worcester, Union ch. and so.	145 99—165 99
—, A friend,	60 00
	4,186 28

<i>Legacies.</i> —Newton, F. L. Cutting, by	
Lucinda K. Cutting, Ex'r,	1,000 00
Northampton, J. P. Williston, add'l,	
by A. L. Williston, Ex'r,	4,324 80
Oxford, Alexander De Witt, by C. A. Angell, Ex'r, interest,	247 67
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	10,008 75

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	2,210 00

CONNECTICUT.

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Hartford, Park ch.	99 06
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	1,754 03

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Westmoreland, Cong. ch. and so.	8 25
Woodhull, Pres. ch.	10 00—1,846 58

<i>Legacies.</i> —New York, John S. Kenyon, by Rev. H. C. Haydn, ag't,	300 00
	2,346 58

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Mahanoy City, Welsh Cong. ch.	9 00
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NEW JERSEY.

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MARYLAND.

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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	58 00
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OHIO.

Andover, Cong. ch.	5 75
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Pomeroy, Welsh Cong. ch.	7 70
West Andover, Cong. ch.	9 64—1,524 09

INDIANA.

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Springvale, Cong. ch.	11 00—35 70

<i>Legacies.</i> —Fort Howard, Rev. D. C. Curtiss, add'l, by E. C. Curtiss, ex'r,	9 75
	45 45

IOWA.

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Sherrill's Mount, Cong. ch.	1 00
West Mitchell, A friend,	1 93—93 83

MINNESOTA.

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NEBRASKA.

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Crete, Olive Branch Cong. ch.	5 00
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Sonoma, Cong. ch.	10 00—76 53

OREGON.

Salem, 1st Cong. ch.	10 41
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COLORADO.

Red Cliff, Rev. R. B. Foster,	2 60
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WASHINGTON TERRITORY.

Olympia, Mrs. H. C. Brown,	5 00
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DAKOTA TERRITORY.

Redfield Cong. ch.	9 00
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MISSION WORK FOR WOMEN.

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	390 63

Donations received in June, 25,598 gr
Legacies " " 6,432 22

32,031 13

Total from September 1, 1883, to June
30, 1884: Donations, \$299,093.02;
Legacies, \$74,272.13=\$373,365.15.CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—
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Windham, Cong. Sab. sch.	6 25
Wolcott, Cong. Sab. sch.	25
Woodford, City Sab. sch.	2 25—168 55

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Auburndale, Cong. Sab. sch., 74-55; Chas. A. Hardy, soc.	75 05

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East Weymouth, Cong. Sab. sch., 25.50; Friends, 1.75,	27 25
Enfield, Cong. Sab. sch., primary class,	10 00
Essex, Cong. Sab. sch.	46 00
Fall River, 3d Cong. Sab. sch., 8; Pleasant-st. Sab. sch., Miss N. E. Buck's class, 75c.	8 75
Fitchburg, Rollstone Sab. sch.	15 50
Haverhill, Friends,	1 00
Haydenville, Cong. Sab. sch.	3 50
Holland, Cong. Sab. sch.	5 00
Lawrence, Lawrence-st. Sab. sch.	40 00
Leominster, Orth. Cong. Sab. sch.	60 00
Lincoln, 1st Cong. Sab. sch.	15 00
Lowell, Annie E. McMaster, 25c; Alice B. McMaster, 25c.	5 50
Mansfield, Cong. Sab. sch.	15 75
Newburyport, North Cong. Sab. sch., 16.75; Prospect-st. Sab. sch., 10.25;	27 00
Newton Centre, 1st Parish Sab. sch.	80 00
North Reading, Mrs. John Howard,	25
Orleans, Cong. Sab. sch.	15 10
Peru, S. S. Bowen,	5 00
Plainfield, Cong. Sab. sch.	5 00
Quincy, Evan. Cong. Sab. sch., Mrs. Norton's class, 2.50; Cong. Sab. sch., 50c.	3 00
Randolph, 1st Cong. Sab. sch.	5 00
Raynham, 1st Cong. ch. and Sab. sch.	12 50
Rockville, Cong. Sab. sch., 2; Young People's Soc. of Christian Endeavor, 1,	3 00
Sherborn, Pilgrim Cong. Sab. sch.	10 00
Somerville, Winter Hill Cong. Sab. sch.	4 75
Southampton, Cong. Sab. sch.	8 25
South Framingham, Cong. Sab. sch.	1 50
South Weymouth, Union Sab. sch., add'l, 30.50; 2d Cong. Sab. sch., add'l, 3.75,	34 25
Springfield, Memorial Sab. sch.	37 00
Steamer Aid Soc'y, Middleton Sab. sch.	8 00
Stoneham, Friends,	8 25
Stoughton, Cong. Sab. sch.	8 00
Swampscott, 1st Cong. Sab. sch.	25 00
Taunton, Broadway Sab. sch.	30 00
Three Rivers, Union Evan. Sab. sch.	10 50
Townsend Harbor, Cong. Sab. sch., 4; Charles W. Peckham, 1,	5 00
Wayland, Lee children,	40
Webster, Cong. Sab. sch.	30 00
West Acton, Mrs. J. W. Brown,	1 25
Westboro', Cong. Sab. sch.	6 50
West Boylston, Cong. Sab. sch.	5 85
West Medway, Mabel E. Fuller,	25
Wilbraham, Mrs. Nancy B. Rice,	25
Worcester, Old South Sab. sch.	57 32
Wrentham, Cong. Sab. sch.	10 00—949 47

RHODE ISLAND.

Providence, North Cong. Sab. sch.	41 75
Westerly, Friends,	3 50—45 25

CONNECTICUT.

Bridgeport, Park-st. Cong. Sab. sch. add'l,	1 25
Brookfield Centre, Cong. Sab. sch.	8 50
Easton, Cong. Sab. sch.	10 15
Ellington, Cong. Sab. sch.	25 00
Enfield, 1st Cong. Sab. sch.	28 00
Fairhaven, 2d Cong. ch., m. c.	3 80
Glastonbury, 1st Cong. Sab. sch.	35 00
Groton, Cong. Sab. sch.	1 75

Hartford, Edward L. and Charles H. Belknap,	50
Huntington, Cong. Sab. sch.	9 75
Mansfield, 2d Cong. Sab. sch.	7 50
New Haven, College-st. Sab. sch., 50; Dwight-pl. Cong. Sab. sch., 12.50,	62 50
Orange, Cong. Sab. sch.	14 00
Plantsville, Cong. Sab. sch.	25 00
Southport, Cong. Sab. sch., add'l.	10 00
Stratford, Cong. Sab. sch.	13 75
Taftville, Cong. Sab. sch.	20 25
Washington, Cong. Sab. sch.	27 79
West Hartford, Cong. Sab. sch.	32 00
Windham, Cong. Sab. sch.	9 25
Windsor Locks, Cong. Sab. sch.	100 00—445 74

NEW YORK.

Brooklyn, Willoughby-ave. Chapel Sab. sch. 30; Puritan Cong. Sab. sch., 25,	55 00
Corona, United Evang. Sab. sch., to const. C. D. LEVERICH, H. M.	106 50
Lawrence, William Strong Slade,	10 00
New York, Pilgrim Sab. sch., 25; Grace Chapel Sab. sch. of Fourth-ave. Pres. ch., 12.30; Fifth-ave. and 29th-st. Reformed ch., 2; Thos. R. White, Jr., 10; Cassie L. Chambers, 25c.; J. P. Holden, 25c.; A friend, 25c.	50 30
Orwell, Union Sab. sch.	7 00
Oswego, Cong. Sab. sch., add'l,	75
Paris, Cong. Sab. sch.	13 27
Patchogue, 1st Cong. Sab. sch.	21 45
Rochester, No. Pres. Sab. sch.	7 50
Sherburne, Cong. Sab. sch.	50 00
Stuyvesant, Reformed ch. Sab. sch.	8 00
Wellsville, Cong. Sab. sch.	12 50
West Groton, Cong. Sab. sch.	25 00—367 27

PENNSYLVANIA.

Philadelphia, 1st Pres. Sab. sch.	25 00
Sharon, Welsh Cong. Sab. sch.	49 00—74 00

NEW JERSEY.

Bloomfield, 1st Pres. Sab. sch., infant class,	2 75
Bridgton, Four children,	1 00
Chester, 1st Cong. Sab. sch.	3 85
Closter, Cong. Sab. sch.	14 00
Montclair, Mrs. E. T. C.	25—21 85

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	30 00
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NORTH CAROLINA.

Wilmington, Cong. Sab. sch.	1 62
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GEORGIA.

Macon, 1st Cong. Sab. sch.	26 10
Savannah, "One who helped to build the first Morning Star," 15; Other friends, 1,	16 00—42 10

MISSISSIPPI.

Tougaloo, Miss Scott's Sab. sch. class,	2 25
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TEXAS.

Austin, "Grandma's Busy Bees" of 1st Pres. ch.	17 53
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OHIO.

Cincinnati, Vine-st. Cong. Sab. sch., 48.50; Riverside Sab. sch., 11.75,	60 2
Florence, Children's Miss'y Soc'y,	6 00
Lafayette, Cong. Sab. sch.	15 75
Middleburgh, Union Sab. sch.	5 08
North Monroeville, Cong. Sab. sch.	7 25
Oberlin, 1st Cong. Sab. sch.	1 25
Rockport, Cong. Sab. sch.	3 58
York, Cong. Sab. sch., 44.25; Members of Meth. Prot. ch., 5.50,	49 75—148 91

INDIANA.

Ft. Wayne, Cong. Sab. sch.	9 40
Lowell, Friends,	2 50—11 90

ILLINOIS.

Aurora, 1st Cong. Sab. sch.	35 00
Chicago, Rev. E. J. Alden and family,	1 75
Farmington, Cong. Sab. sch.	1 00
Galva, Cong. Sab. sch.	9 05
Griggsville, Cong. Sab. sch.	4 95
Joy Prairie, Cong. Sab. sch.	50 00
Lake Forest, Pres. Sab. sch.	108 00
Marengo, Friends,	3 25
Mazon, Cong. Sab. sch.	9 00
Mendon, Cong. Sab. sch.	27 50
Nunda, Friends,	3 75
Odell, Cong. Sab. sch.	2 50
Onarga, Rev. J. W. West,	25
Plainfield, Cong. Sab. sch.	25
Seward, Cong. Sab. sch.	10 10
Sterling, Cong. Sab. sch.	1 25
Winnebago, Cong. Sab. sch.	20 25—238 35

MISSOURI.

Meadville, Cong. Sab. sch.	1 00
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MICHIGAN.

Alpena, 1st Cong. Sab. sch.	57 66
Hersey, Union Sab. sch.	3 30
Kalamo, Cong. Sab. sch.	25
Lansing, Plymouth Sab. sch.	7 50
Leroy, Cong. Sab. sch.	3 25
Olivet, Cong. Sab. sch.	8 50
Owosso, Cong. Sab. sch.	28 32
Traverse City, Cong. Sab. sch.	16 30
Vernon, Cong. Sab. sch.	12 75
Whitehall, Young Willing Workers of 1st Cong. ch.	4 75—142 58

WISCONSIN.

Black Earth, Cong. Sab. sch.	5 00
Brandon, Cong. Sab. sch.	17 40
Columbus, Olivet Cong. Sab. sch.	50
Darlington, 1st Cong. Sab. sch.	5 00
Dartford, Cong. Sab. sch.	5 00
Elkhorn, Cong. Sab. sch.	13 00
Kaukauna, Cong. Sab. sch.	5 00
New Richmond, Cong. Sab. sch.	22 75
Reed's Corners, Cong. Sab. sch.	5 60
Rosendale, Cong. Sab. sch.	13 25
Springvale, Cong. Sab. sch.	7 50
Watertown, Cong. Sab. sch.	8 25
Wauwatosa, Cong. Sab. sch.	10 00—118 25

IOWA.

Cedar Rapids, Friends,	2 50
Cherokee, Cong. Sab. sch.	14 60
Denmark, Cong. Sab. sch.	15 25
Farragut, Cong. Sab. sch.	16 65
Given, Cong. Sab. sch.	4 00
Grinnell, Bethel Sab. sch.	3 75
Larkin's Schoolhouse, Sab. sch.	80
Magnolia, Cong. Sab. sch.	10 75
Mt. Pleasant, Cong. Sab. sch.	12 25
Ottumwa, 1st Cong. Sab. sch.	25 50
Riceville, Cong. Sab. sch.	3 75
Webster, Cong. Sab. sch.	3 00—112 80

MINNESOTA.

Cannon Falls, Cong. Sab. sch.	5 00
Duluth, Pilgrim Sab. sch.	25 00
St. Paul, Pacific Cong. Sab. sch., 18.50;	
Atlantic, Cong. Sab. sch., 5,	23 50
Witoka, Union Sab. sch.	3 00—56 50

KANSAS.

Cottonwood Falls, Cong. Sab. sch.	8 00
Emporia, 1st Cong. Sab. sch.	10 50
Topeka, Cong. Sab. sch., primary class, 14.75; Rev. S. D. Storrs, 2,	16 75
Waushara, Cong. Sab. sch.	2 00
—, George Baggott,	2 00—39 25

NEBRASKA.

Camp Creek, Cong. Sab. sch.	5 25
Cedar Bluffs, Cong. Sab. sch.	2 75
Cedar Rapids, Jennie Martin,	1 50
Creighton, Cong. Sab. sch.	1 75
Genoa, Cong. Sab. sch.	4 25
Norfolk, Cong. Sab. sch.	8 71
Springfield, Union Sab. sch.	5 90
Spring Rancho, Cong. Sab. sch.	1 50
Sutton, Cong. Sab. sch.	50
Ulysses, Cong. ch. and Sab. sch.	3 00
Weeping Water, Cong. Sab. sch.	13 15—48 26

CALIFORNIA.

Berkeley, Cong. Sab. sch.	19 30
Brownsville, Martin A. Leach,	25
Grass Valley, Cong. Sab. sch., add'l,	1 00
Lodi, Union Sab. sch.	4 00
Mills' Seminary, Tolman Band,	20 25
National City, Cong. Sab. sch.	10 50
Oakland, Plymouth-ave. Sab. sch., 38; 1st Cong. Sab. sch., in part, 6.25;	
Asbury Meth. ch. South Sab. sch., 2.50,	46 75
Rocklin, Cong. ch.	4 25
San Francisco, M. Hesketh. 1; Frank, lin B. Worley, 25c.	1 25
Westminster, Cong. Sab. sch.	22 00—129 55

OREGON.

Ashland, Union Sab. sch.	10 50
Portland, Willie G. Steele,	25—10 75

COLORADO.

Denver, 2d Cong. Sab. sch.	20 10
Ft. Lewis, Sab. sch.	4 00
West Denver, Cong. Sab. sch.	15 40—39 50

WASHINGTON TERRITORY.

Seattle, Friends,	10 00
Spokane Falls, 1st Cong. Sab. sch.	7 25—17 25

DAKOTA TERRITORY.

Aurora, Cong. Sab. sch.	2 24
Fargo, Plymouth Chapel Mission Band, 12.25; Friends, 1.75,	14 00
Henry, Cong. Sab. sch.	1 50—17 74

CANADA.

Montreal, Inspector-st. Am. Pres. Sab. sch., 25; Am. Pres. Sab. sch., 5,	30 00
Watford, Cong. Sab. sch.	3 00
Wiarnton, Cong. Sab. Sch.	6 50—39 50

CHINA.

Foochow, Pupils of Female Sem'y,	75
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JAPAN.

Niigata, Missionary children,	2 25
Osaka, Johnnie Hail, 1; Missionary children, 2.56,	3 56—5 81

MICRONESIA.

Kusaie, John M. Walkup,	2 50
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TURKEY.

Constantinople, Mrs. Schneider's Sab. sch., 19.50; The Home School, 12.25; James Edward and Annie Niven Gatheral, soc.; Samuel Earle Greene, 25c.	32 50
Mardin, Friends,	2 00
Ordoo, Protestant Community,	4 75
Samokove, Sab. sch.	12 23—51 48
Previously acknowledged,	3,708 20
	22,644 23
	26,352 43

FOR YOUNG PEOPLE.

CHINESE STORIES.

BY REV. HENRY P. PERKINS, TIENTSIN, CHINA.

I WONDER whether any of the boys and girls in America would like to know about some of the stories the Chinese boys and girls read in their story-books ; that is, if they can read at all. Most of them, however, cannot read ; so they have to remember the stories from hearing other people tell them. But they hear them told so often that they come to remember a great many, and I suppose the children about here could tell you not only those given below, but a great many more like them, and quite as good. The stories which I am going



ENTERTAINING HIS AGED PARENTS.

to give you are all of the same general character as those given in the *Missionary Herald* for November, 1882 ; that is, they are about children who were very devoted to their parents. They not merely obeyed them, but, as you will see, thought of various ways to please them. I dare not say that any of these stories are true, and I feel certain that at least two of them are not ; but not many of the Chinese children would think so, you may be sure, and you must judge for yourselves. The illustrations are copied directly from the Chinese book.

The first picture is about a man who really lived long ago in China, but whether he really did what he is represented as doing in the picture, I cannot say. This man lived at the time David did, and you surely know when that was. He was a philosopher, too, and founded the Taoist sect. The man who is rolling on the floor, in the picture, is the man I am telling about. What has happened to him! Is he being stung to death by bees? Nothing of the kind. Do you not see how pleased the other two are at what he is doing? These are his parents, now very old; for Mr. Tao on the floor is himself seventy years old. And he is doing all this just to please his father and mother, who are so old that nothing else will please them. So he talks like a baby, puts on clothes of "five colors and all spotted and figured," gets his playthings and tumbles about on the floor, as though he were only seventy days old, instead of seventy years. Could anybody be more filial? You would say not; but I think you will change your mind when you know about the boy in the next picture.



CATCHING FISHES THROUGH THE ICE.

While he was still very young, this boy's mother died, and his next mother, his step-mother, disliked him, — a sadly frequent experience of Chinese boys, — and she would often make up stories about him and accuse him before his father, so that his father also came to hate him. But one day, all at once, this step-mother fell very sick, and could eat nothing but a certain kind of fish, and the more she thought about it the more she wanted that fish. But it was winter, and the pond was frozen over; but what did this boy do but go to the pond, take off his clothes, and lie down on the ice, and soon the ice was thawed clear through, when the carp, just the kind his mother wanted, came "twos and twos jumping up." Then he takes them, returns home, and gives them to the undeserving step-mother, "all the village people wondering that his piety prevailed so much."

Had he taken a hatchet and chopped a hole through the ice, as you say you would have done, the fish never would have come near. It was the boy's devotion that led the fishes to devote themselves, showing the great influence of a good example.

In the third picture a boy is pulling up bamboo shoots. Nothing very remarkable about that until you know how they came to grow. For it is not the season at all for them, but this boy made them grow by weeping many days over them — a very improbable thing, it seems to me; but the story says: "His tears so moved heaven and earth, that the earth at last cracked open and up came the shoots, which he pulls up and carries home to his mother, who has been sick now many a day, and who had long been wanting to taste just this thing. She began to get well as soon as she ate of them."



BAMBOO SHOOTS WATERED BY TEARS.

The picture on the next page is about a man more devoted, you will see, than any of the others. He lived two thousand years ago, and his name is given, as are the names of all the others. His family was very poor. He had a child three years old, and an old mother who lived with them, and every day she stinted herself that the others might have food. One day Mr. Chin said to his wife: "We are very poor. We cannot support this mother and ourselves. Hadn't we better bury the child? For we may have another child sometime, but cannot have another mother." The wife dared not say no, and they had scooped out three feet of earth when they came upon a peck of yellow gold with this inscription upon it: "Heaven gives yellow gold to the filial son."

There are, in the book from which I have taken these stories, many others all about this same virtue. A great deal is said about brotherly kindness, and there is a Chinese proverb that "to go on a pilgrimage, to offer incense in a distant

temple, is not so good as showing kindness at home." But comparatively little is made of the duties of parents to children, but much of the duties of children to parents. Perhaps there is nothing that the Chinese children are taught to esteem more highly than this filial piety. And so, when we preach to them, it is well to tell them often about our Heavenly Father, and that he wants us to try to please and honor him; to tell them that, while they say so much about "forgetting the foundation," meaning filial affection, they are all the time forgetting the great foundation, that is, their obligation to the real cause of their life. May the time soon come when they shall really believe in and daily serve the God who gives them their life.



THE POT OF GOLD.

CHINESE PROVERBS.

[From Rev. A. E. Moule's volume of "Chinese Stories."]

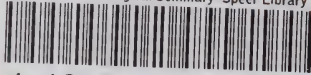
1. If you build your house by hard dealing, the gain won't last long.
2. Think of your *own* faults the first part of the night (when you are awake), and of the faults of *others* the latter part of the night (when you are asleep).
3. If you wish your children's good, always let them be three parts out of ten hungry and cold.
4. Clear and plain is the road to heaven, but the multitude are unwilling to keep it.
5. The recompense for the good and for the bad is like the shadow following the form.
6. You may offer clay loaves to Buddha (if only you first bribe the priest).
7. High heaven is not high; man's heart is ever higher.

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